Narrationem virorum nominatorum [illegible]

GESTUS EUCHARISTICUS

OR

A Discourse concerning the

GESTVRE

At the receiving of the *Holy*

EUCHARIST

OR

SACRAMENT

Of The

Lords Supper

By *GEORGE ASHWELL* B. D.
Rector of Hanwell.

1 *Cor.* 11.29. —μὴ διακρίνων τὸ σῶμα τοῦ κυρίου.
D. Aug. in Psal. 98. — *Nemo Panem istum manducat, nisi priùs adoraverit.*

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John Armstrong.

— minor est, quam cui potuit
fortuna nocere.
quod sim esse velim.
Summum nec metuo diem,
nec opto.

To the

RIGHT WORSHIPFULL

His Worthily Honoured Patron,

Sr ANTHONY COPE

of *HANWELL, BARONET.*

Worthy Sir,

THE *unhappy Contentions, which have now broken the* Church *into ſo many* Factions, *began firſt about* Ceremonies. *A ſlight quarrel in outward Appearance. But the* Apoſtle *hath told us*, that a little fire kindleth a great quantity of Fuell.

Jam. 3. 5. *And this Age hath found it too true. The same spirit of Disobedience, which began at these dry leaves,* or Chips of Discipline, *as they seemed unto most at the first, invading by Degrees the solide Timber, and setting the whole wood in a flame. Great Differences have arose about these small matters. And we have at length almost lost the* Substance *of* Religion, *through our eager and unseasonable contending about the* Circumstantialls. *The* Non-Conformists *indeed, with much confidence and Clamour, lay the Blame of these Divisions upon the Rigour of their* Superiours, *in requiring an exact obedience to the* Ceremonies, *and pressing too hard upon tender Consciences. I could heartily wish, that some of Them who pretend so much to this Tenderness, and are so sensible of the least Burden bound by the Hand of* Authority, *had Consciences of a more even Temper, and a more constant Size. But it is strange to me, to see them contract and dilate their Consciences at pleasure,*

accor-

acccording to the Difference of Objects, (*like the* Phariſees *of old, who* ſtrained at Gnats, and ſwallowed Camels) *at the ſame time ſcrupling at ſmall* Duties, *and ſwallowing down great* Sins; *and making diſobedience to* Mans *lawes, one of the beſt Characters of* Gods *Servants, as if the fifth Commandement were abrogated among the* Jewiſh Ceremonies; *and* Chriſtian liberty *conſiſted in oppoſing Thoſe whom* Chriſt *hath ſet over us. Would to* God *they would at length lay aſide their Prejudices and Paſſions, and ſhew themſelves as zealous for the Peace of the* Church, *as they have been for maintaining of* Parties. *Which I hope they will do, when they conſider ſeriouſly with themſelves,*

Firſt, *that the ſmaller the Ceremony is, which they contend about, in oppoſition to lawfull* Authority, *the Diſobedience is the greater, becauſe in a matter of ſo eaſy Performance; and conſequently, the Schiſme is more Groundleſſe, and the offender more Guilty.*

Secondly, *that theſe unhappy Con-*

tentions among the Guides *of Religion, whether True or pretended ones, have already produced most ſad effects among the* People; *whilſt ſome have been miſled into the groſſeſt errours, and others have thought themſelves the onely* Chriſtians, *by confederating in a* Schiſme: *ſome, diſtracted amongſt the multiplicity of opinions, and walking uncertainly after contrary calls; others amazed, and at a ſtand; and too many, willing to perſwade themſelves, that Religion it ſelfe is ſcarce worth the ſeeking, or contending for.*

Thirdly, *that the experience of theſe late years hath ſufficiently taught us, there's no hope of unity in the* Church, *without Uniformity in the Service of* God, *and the Rituals of our Religion. Severall* Churches *indeed, who are Independent of each other, (as the* States *are wherein they are ſeated, being ruled by different Lawes and Governours) have, and may vary in Ceremonialls, without breach of Peace. But to ſuffer every private Perſon to follow his*

own

own fancy in matters of Religion, or the Dictates of some idolized Teacher, *whom he hath chosen for his Spirituall Guide, in opposition to the Government of the* Church *and* State, *wherein he lives, is the ready way to bring in an Infinity of Schismes, and confound all.*

A small Gap, or two, in a Hedge seems inconsiderable at first; and the thin, tender Rind of an Apple seems as inconsiderable a Fence to the Fruit which it incloseth: yet frequent experience instructeth us, that the neglect of the one hath made way, both for the Cattle within to stray forth, and loose Themselves, and perish in their wandrings; and for stranger Cattle, to breake in, and devoure the Field. And the paring away of some small Portion of the other, hath caused the whole Fruit, first to discolour, and then to putrify. Such an Hedge, such a Rinde, is the Order and Discipline of the Church, *which consists in* Ceremonies, *and* externall observances; *the least breach wherein, though not considerable at the first making, yet waxeth larger*

larger by insensible Degrees, and at length eats out the very Substance of Religion; as the late Times have evidenced to our Smart and Shame.

Now to close up these Differences in the matter of Ceremonies, *which first occasioned them, I humbly conceive it the most faire and rationall way (seeing that holy* Scripture *saith little, or nothing of Them in particular) to make an impartiall search into the Records of* Antiquity, *and the Judgement of those neighbouring* Churches *of ours in the* West, *which generally passe amongst us under the Title of* Protestant, *or* Reformed. *For none of the contending parties, who pretend to any* Christian *Modesty or Ingenuity, will, I presume, disavow either of These, to both which they make an open claime. Seeing They pretend all to follow primitive patterns, and the example of those* Neighbour Churches *which have purged themselves from the Superstitions, and Corruptions of the* Church *of* Rome. *Yea they frequently make the pretended* Conformity *to*

These

Theſe, a ſpecious plea for their own Non-Conformity *to the Lawes and Orders of their* Mother Church. *Now it is the Deſigne of this ſmall Treatiſe, to demonſtrate the Conſonancy of the* Church *of* Englands *Judgement and Practice unto Both theſe, in the Geſture of* kneeling *at the Holy* Euchariſt. *A Geſture which hath been much ſcrupled at by ſome, and abſolutely cryed down by others, as Superſtitious, if not Idolatrous; as quite contrary to the nature of the Sacramentall Supper, which it attends, and to the Practice of our Saviour, and his Apoſtles at the firſt inſtitution. Upon what Grounds theſe Clamours have been raiſed, whether true or miſtaken, let the indifferent* Reader *Judge, upon the Survey of theſe Papers; wherein I have taken ſome Paines, to track the footſteps of the* Churches *Practice in all Ages and Places, as farre as the light of* Hiſtory, *and my ſlender Reading could diſcover. Withall, I have endeavoured, to cleare the Miſtakes of Thoſe, who have ſo eagerly ſet themſelves*

ſelves againſt kneeling, whilſt they pleaded for ſitting at the receiving of this Sacrament.

And I have made choice of This, among ſome other Ceremonies that are queſtioned, becauſe it is of a more generall Concernment. The Surplice, and Croſſe in Baptiſme, with ſome others that are ſtumbled at, concerne the Clergy alone, who are injoyned to uſe them in their Miniſtry. But as for kneeling at the Sacrament, it concernes all alike, the People as well as the Prieſt, who are Both commanded to uſe it, and in caſe of Non-Conformity debar themſelves of the many and great Advantages of ſo Bleſſed a Sacrament, and ſo exclude themſelves from the Communion of the Church, in the higheſt Myſtery of our Religion. Now if this ſmall Diſcourſe prove ſo happy, through Gods Bleſſing, to ſcatter the Prejudices of ſome, and confirme the waverings of others, and ſo become a meanes of contributing ought towards the Peace of the Church, I have my much wiſht

for

for end; and shall have just cause of joyning my Thanks *and* Prayses, *with Theirs who receive any Benefit thereby, unto the great God of* Truth *and* Peace.

As to the choice of the Person, *to whose Protection I have made bold to recommend so inconsiderable a Treatise; the very Title in the Front of this Epistle will, I hope, either defend or excuse me to the World, though the Discourse it selfe be unworthy of his Acceptance. For the very name of* Patron *is a sufficient Evidence of my Obligations, and may justly claime whatsoever I can do in this kind, as a Testimoniall of my Gratitude; which I must shew as I can, when I cannot as I would. And your Nobleneſſe, I well know, looketh not so much at the Greatness of the Gift, as the good will of the* Giver. *Who, if God please to grant him life and leisure answerable to his Desires, will be ready to second this with some farther proofs of his observance. But this is not all. Your known zeale for maintaining the good Orders*

of

of the Church, *with your exemplary Reverence at the publick Service, and particularly, at this holy* Sacrament; *besides that Influence which your Suffrage and Authority had, in reviving the Auncient Law for the Gesture of* kneeling *thereat, might justly challenge this Dedication at my hands, though I had no other Reason or Relation.*

I have nothing more to adde, but what I am bound upon all good occasions to remember; my hearty prayers for a Blessing upon Your Selfe, *your* Noble Lady, *and all the* Branches *of your* Ancient Family. *And more especially, at this Present, that* God *would so prosper your Counsels and endeavours for the* Publick Peace, *as we may once more* Worship God in the beauty of Holiness, *glorifying* Him *with one* Minde *and one* Mouth, *and serving* Him *with that* Edification, *that* Order *and* Decency, *which he hath commended unto us by the great* Apostle *of the* Gentiles; *that so you may prove an eminent Instrument of Glorifying* God *in this world, and as eminent an Object*

of

of his Glorification in the world to come. Which is the Cordiall and Constant Prayer of,

Worthy Sir,

Your much obliged,

and Faithfull Servant

to Command,

GEORGE ASHWELL.

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GESTUS EUCHARISTICUS.

A DISCOURSE

Concerning the Geſture at the receiving of the Holy Euchariſt, *or* Sacrament *of the* Lords Supper.

WHat *Geſture* our Bleſſed *Saviour*, and his *Apoſtles* uſed at the Inſtitution, and firſt Celebration of the Holy *Euchariſt*, is not expreſly mentioned in the Goſpel. That which they uſed at the eating of the *Paſſover*, is ſet down, and expreſt by two words, which are promiſcuouſly uſed by the *Evangeliſts* to ſignifie the ſame

Gesture, *viz.* somtimes by ἀνακεῖσθαι, and somtimes by ἀναπεσεῖν. By ἀνακεῖσθαι, *Matt.* 26. 20. *Mark* 14. 18. *Jo.* 13. 23. By ἀναπεσεῖν. *Luke* 22. 14. *Jo.* 13. 12. Both which words our last English Translation commonly rendreth, *Sitting down* [at the Table] answerably to the Gesture now in use amongst us: but the words properly signifie, *Discumbere, vel Jacere, to lie down*, in a leaning posture, on certain low Couches, such as were then in use (hence called *Lectuli cænatorii, vel discubitorii*) the principal Guest at the head of the Couch; the Second, a little lower, and behind him, laying his Head in the Bosome of the first, and so successively, as many as the Couch would conveniently hold. That this was the posture of our *Saviour*, and his *Apostles*, at the eating of the *Passover*, will appear not only by the proper signification of the words, and the known Custom of the *Jews* in that age, but also by a Passage recorded by St. *John*, touching our *Saviour*, and himself, *John* 13. 23. *There was one of his Disciples, whom Jesus loved*, ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *who leaned on the Bosom of Jesus*. Compared with *John* 21. 20. Where we read that *Peter* turning about, saw the Disciple whom *Jesus* loved,

follow-

following, ὃς ἦν ἀνακείμενος ἐν τῷ κόλπῳ ἐπὶ τὸ στῆθος αὐτοῦ, *who also leaned on his Breast at Supper*; yea, the *Jews* had been so long accustomed to this Gesture before our *Saviours* time, that when some Thousands of them were to be miraculously fed by him, with a few loaves, and fishes, though they were then in the open fields, yet they readily applied themselves to the same Posture, when upon our *Saviours* command, they were distributed into several Companies, consisting of equal numbers, to partake of that food, wherewith he purposed to satisfie them all. Ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, *He commanded his Disciples, ut accumbere facerent, to make them all lye, or leane down upon the Grass.* Then it follows, ἀνέκλιθησαν πρασιαὶ, πρασιαὶ, *They lay, or leaned down in ranks, by Hundreds, and by Fifties. Mark* 6.39,40.

Now, this Table-Gesture the *Jews* had learned of the *Greeks*, and *Romans*, who for many years had lorded it over them, and taught them this among other Customs. To say nothing of the *Persians*, under whose Dominion they had lived for many years before, upon their Return from the *Babylonish* Captivity; for they also used the same

Posture at their Feasts, and Banquets, as we read, *Esth.* 1. 5, 6. Where in the description of the Royal Feast, which King *Ahasuerosh* made the Citizens of *Shushan*, in the Court of the Palace-Garden; among other particulars, whereby the magnificence of the Feast is set forth, we find mentioned Beds of Gold, and Silver. And at the Banquet wherewith Queen *Esther* entertained the King, and his great Favorite *Haman*, we find him supplicating for his life to the Queen, lying prostrate on his face, upon the Banquetting Bed, whereon she reposed, *Esther* 7. 7, 8.

But if any desire to see more touching the use of this Table-Gesture, among the *Jewes*, they may please to consult the following passages in the History of the Gospel. For ἀνακεῖσθαι. See *Mat* 9, 10. *and* 22. 10. *and* 26. 7. *Luke* 7. 37. *and* 22. 27. *and Jo.* 6. 11. For ἀναπίπτειν. See *Mat.* 15. 35. *Luke* 11. 37. *and Chap.* 14. 10. *and* 17. 7. *Joh.* 6. 10. *and* 21. 20.

It is probable indeed, that our *Saviour*, and his *Apostles* used the same Gesture at the Celebration of the *Eucharist*, which they had used at the eating of the *Passover*; First because we read that this Sacrament

was

was instituted at the Close of the Feast, before the food was quite taken away from the Table, *viz.* at the end of the last Course. So St. *Matthew* tells us ἐσθιόντων αὐτῶν, *as they were eating*, Jesus *took Bread, and blessed it*, &c. St *Mark* saith the same, *Chap.* 14. 22. with whom we may compare St. *Luke*, *Chap.* 22. 15, 19. Secondly, because the Evangelist St. *John* tels us of himself, *that he leaned on the Bosome of Jesus*, a little before *Judas* went out. *John* 13. 23. with chap. 21. 20, 24. Now, that *Judas*, before he went out to betray his *Master*, received the *Sacrament* with the rest of the *Apostles*, is not only the Judgment of the *Church* of *England* (expresst in the Exhortation before the *Communion*) but the general opinion also of the ancient *Fathers*; Both grounding their Judgment, as I suppose, on those words of St. *Luke*, *Ch.* 22. 19, 20, 21. Where the *Evangelist* tells us, that after our Blessed *Saviour* had delivered the Sacrament in both kinds to his *Apostles*, he added these words, *Behold, the hand of him that betrayeth me, is with me on the Table.*

Probable I say, not certain, because St. *Luke*, and St. *Paul* both tell us that this *Sacrament* was instituted after *Supper*. The

Evangelist informing us, that our *Saviour* took the *Sacramental Cup*, μετὰ τὸ δειπνῆσαι, *after Supper*: which circumstance the *Apostle* also thought fit to remember us of, where he particularly relates the order and manner of the Institution, *viz.* 1 *Cor.* 11. 25. And St. *John* tells us, that Supper being ended, our *Saviour* arose from the Table, and washed his *Disciples* feet, and afterwards set himself down again. So that, for ought is expreſt to the contrary, he might possibly vary his Posture, and his *Disciples* with him, when he celebrated that *Gospel-mystery*, which he then instituted, in the room of the *Jewish Passover*, especially when the Text saith, that he began the Celebration thereof with a new Benediction; which clearly appears by comparing, *Mat.* 26. 26, 27, 28. with *Luke* 22. 17. 20.

X. Thus the Scripture leaveth us somwhat in the dark, as touching the Gesture which our *Saviour*, and his *Apostles* used at the first Institution: which doubtless it would never have done, if the Gesture then used had been obliging to posterity; whereas we find not there mentioned so much as a certain pattern to imitate, much less any Precept to bind us unto Obedience. Now, in such a case

case as this, I know no better rule to guide our Practice by, then the examples of the *Primitive Church*, which in all reason should best know what the *Apostles* both did and taught; and therefore is to be looked upon, as the best keeper and witness of what they left us, as the most faithful Depositary of their Principles, and the most authentick Directress of our Practice. Now, if we please to consult the most ancient Records of those early Times, this we shall find.

First, The *Council* of *Laodicea* (which was somwhat ancienter, then that of *Nice*, and whose *Canons* were afterwards received into the *Code* of the Church-Universal) absolutely forbiddeth the posture of lying on Couches in the *Church*, at the Celebration of the *Lords Supper*, or the feasts of Charity which accompanied it.

The words of the Twenty eighth *Canon* of that *Council*, are these, Οὐ δεῖ ἐν τοῖς Κυριακοῖς, ἢ ἐν ταῖς Ἐκκλησίαις, τὰς λεγομένας Ἀγάπας ποιεῖν, καὶ ἐν τῷ οἴκῳ τοῦ θεοῦ ἐσθίειν, καὶ ἀκλίνιτα στρωννύειν; that is, *The Feasts of Charity are not to be kept in the Lords house, or in the Church, neither may ye eat, or make Couches in the House of God.* The same Gesture was [illegible] afterwards forbidden to be

uſed, in the very ſame words, by a great Council of *Greek Biſhops* aſſembled in *Trullo*, and that under the pain of Excommunication, *viz. Can.* 74. Both Councils, as I ſuppoſe, either conceiving this Geſture not reverent enough for ſo venerable a Myſtery, or (at leaſt) much ſubject to abuſe, which I the rather think, becauſe I find ſome ſuch like abuſe crept into the Church of *Corinth* in thoſe early days, which the *Apoſtle* alſo ſharply taxeth, 1 *Cor.* 11. 22. 29. *Have ye not houſes to eat, and to drink in? Or deſpiſe ye the Church of God? he that eateth, and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lords Body.* Where he blames them for uſing the ſame freedom, and bold carriage at the *Lords Table*, and the Feaſts of Charity, which waited on it, as at their own ordinary meals; thereby making no difference between their Corporal, and their Spiritual Repaſt; for which cauſe theſe *Agapæ*, or *Feaſts of Charity*, were afterwards left off, when the Abuſe began to ſpread ſo far, as univerſally to prevail.

4. Secondly, for *Sitting*, this Geſture which our *Non-Conformiſts* ſo much contend for, as the moſt proper for the Holy *Communion*; it

it was ſo far from being appropriated thereto of old, that (upon the beſt ſearch I could make) I have not found it uſed at all in *Divine Service*, except at the reading of the *Leſſons*, and the hearing of the *Sermon*. For *Juſtine* Martyr implies that during this part of the *Service*, the *People* ſate; when he thus informs us concerning the *Chriſtian* Aſſemblies of his time (ſuch at leaſt, wherewith he was acquainted.) After the reading of the *Leſſons*, and the Exhortatory *Sermon* of the Προεςῶς, or *Biſhop*, ἀνιςάμεθα κοινῇ πάντες, καὶ ἐυχὰς πέμπομεν, that is, *we riſe up altogether, and ſend up our Prayers*, Apol. 2. But whether, or no this was permitted to the *People* in all places, I much queſtion: partly, becauſe *Optatus* tells us, *Populus in Eccleſiâ ſedendi licentiam non habet*, that is, *the People is not licenſed to ſit in the Church*; partly, becauſe in moſt, if not all the *Eaſtern Churches* at this day, the *People* have no ſeats at all allowed them in the *Church*, as I ſhall ſhew anon. However, this is clear enough, that after the firſt *Service* was ended, the *Catechumeni*, and ſome others diſmiſt, and the office of the *Communion* begun, the *People* never ſate; no not ſo much as in the *Intervals* of that *Service*. For firſt, the

ſame

ſame *Juſtin* Martyr, in the place alledged, makes not the leaſt mention of any return to *Sitting*, after they once aroſe upon the ending of the *Sermon*. Secondly, St. *Auſtin* implies, that after the Beginning of the *Communion* Service, they conſtantly uſed a Geſture of Adoration (which ſure no ſober man can think to be ſitting) until the whole was ended; worſhipping *God* without any Interruption, in *Prayers*, *Supplications*, *Interceſsions*, and *Thankſgivings*, partaking of the Holy *Supper*, offering, and devoting themſelves to *God*; So he; *Epiſt.* 59. *ad qu.* 5. And long before him, His Country-man *Tertullian* ſpeaks more home, and particularly to this purpoſe. *De Orat. c.* 12. Where he reprehends the irregular carriage of ſome in his *Church*, who ſate after part of thoſe *Prayers* were ended. *Vel propterea in nobis reprehendi meretur, quod apud Idola celebratur. Eo apponitur irreverentiæ crimen, etiam ipſis nationibus, ſiquid ſaperent, intelligendum. Siquidem irreverens eſt aſſidere ſub conſpectu, contraq; conſpectum ejus quem cum maximè revereris, ac venereris. Quanto magis ſub conſpectu Dei vivi, Angelo adhuc Orationis aſtante, factum iſtud irreligioſiſſimum eſt; niſi exprobramus Deo, quod nos Oratio fatigaverit?*

fatigaverit? That is, "The Gesture of sit-
"ting after Prayers, therefore deserves to be
"reproved, because it is used in the Idol-
"Temples. Add hereunto the Sin of Irre-
"verence, which the very Heathen, if they
"were wise, would take notice of; for it is
"irreverent to sit in his presence, whom
"Thou dost highly honour, and regard.
"How much more irreligious is this Ge-
"sture, in the sight of the Living God, the
"Angel of Prayer yet standing by, unless we
"think fit to upbraid God, that our Pray-
"ers have tired us? Where, in his men-
tioning the *Angel of Prayer* to stand by, he
seems to allude to that Passage in St. *Luke*,
chap. 1. 11. where we read, that the *Angel*
Gabriel appeared to *Zachary* the *Priest* (as
he was officiating in the Temple) standing
on the Right side of the Altar of Incense;
or else, to that Vision of Saint *John*, *Rev.*
8. 3, 4. Wherein he is said to have seen
an *Angel* standing at the *Altar*, having a
golden Censer, to whom there was much In-
cense given, that he should offer it with the
Prayers of all *Saints*.

Thirdly, as to the Gesture of *Standing*, X.
there is more to be said for it; for there
be clear Testimonies of *Antiquity*, that this
was

was the received Gesture at *Divine Service* for many Ages; especially, on the *Lords Day*, and some other *Solemn Feasts* then celebrated.

But whereas some great Champions of the *Non-Conformists* have confidently affirmed, that there was no *Kneeling* at all, but *Standing* only used in the *Church*, from the year 150 to the year 1220. when the Decree of *P. Honorius* first came forth; as it makes little for them, could it be proved, so will they be found also not a little mistaken in the Thing it self, which they so confidently assert. First, if it could be made appear, it makes against all those who sit at the *Communion*, or at any other part of the Publick *Service*. But secondly, upon better Examination, we shall find this Gesture of *Standing* not so generally used, as they would bear us in hand; whether we regard the parts of *Divine Service*, or the times and places in which it was performed. St. *Austin* I am sure, who is one of their prime Witnesses, durst not be so confident, but modestly tells us, *ut autem stantes in illis diebus, & omnibus Dominicis oremus, utrum ubique servetur, ignoro* : That is, "Whether "this Custom of Standing [between Ea-

"ster

"ſter, and *Whitſontide*] and on every Lords "Day, be every where obſerved, I cannot "tell. *Epiſt.* 119. *c.* 17.

I ſhall endeavour therefore to lay down the Truth in this particular, as near as I can, out of the beſt *Authors* I have met with; and then I ſhall ſhew how this ancient Cuſtom of Standing at *Divine Service* doth by no means prejudice the practice of our Church at this day, which is, to kneel at the receiving of the Communion. My Propoſitions ſhall be four.

PROP. I. The Primitive Church uſed × *Standing* at *Divine Service*, on the *Lords Day*, and ſome others, eſpecially, between *Eaſter* and *Whitſontide*, which practice was afterwards confirmed, and commanded by the firſt *General Council* held at *Nice*; the Twentieth Canon whereof runs thus, Ἐπειδή τινες εἰσὶν οἱ τῇ Κυριακῇ γόνυ κλίνουσι, καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις, ἵνα τὰ πάντα ὁμοίως πάσῃ παροικίᾳ φυλάττηται, ἔοικε τῇ ἁγίᾳ Συνόδῳ τὰς ἱκετὰς ἀποδιδόναι τῷ θεῷ. That is, "Becauſe there be ſome who "kneel on the Lords Day, and in the days "between *Eaſter*, and *Whitſontide*, that all "things may be alike obſerved in every "Dioceſs,

"Dioceſs, it ſeemed good to the Holy Sy-
"nod, that all ſhould make their Prayers
"unto God ſtanding. Now, this *Canon* of the *Nicene Fathers* enjoyned this Geſture univerſally, for Uniformity ſake; or revived it, where it had been before laid down; but that it was long before obſerved, will appear by the Teſtimony of *Tertullian*, *De Cor. Mil. cap.* 3. *Die Dominico jejunium nefas ducimus, vel de geniculis adorare. Eadem immunitate à die Paſchæ in Pentecoſten uſque gaudemus*, that is, "We count it unlawful
"to faſt on the Lords Day, or to worſhip
"kneeling; we enjoy the ſame freedom
"from *Eaſter* till *Whitſontide*.

Notwithſtanding, that *Advocate* of *Non-conformiſts* is much miſtaken, who underſtandeth [*Statio*] in *Tertullian*, of *Publick Prayer*; and ſuppoſeth, that the *Lords Days* were call'd, *Dies Stationum*, from the Poſture of *Standing*, then uſed in *Divine Service*; Whereas it is clear by ſeveral Paſſages in his Writings, that by [*Dies Stationum*] he means, Set and Solemn Days of Faſting, wherein *Divine Service* was drawn out to an extraordinary length. The Similitude being taken from the *Stationes Militares*, *The ſtanding of Soldiers on the Watch*, or

or *Guard*, when the *Enemy* was at hand, and ready to assault them. The reason was, because when they kept those *Stations*, or *Watches*, they fasted all the while. *Si Statio de Militari exemplo nomen accipit (nam & militia Dei sumus) utique nulla lætitia, sive tristitia obveniens castris, stationes militum rescindit. Nam lætitia libentius, tristitia solicitius administrabit disciplinam. Tert.* de *Orat. cap.* 14. that is, "If our Christian "Stations [or Fasts] take their name from "the Army-Pattern (for we are Gods Mili-"tia) sure neither joyful, nor sad Accidents "which befall the Camp, take the Soldiers "off from their constant Watches, for Mi-"litary Discipline is observed more cheat-"fully by the joyful, more carefully by the "sad. A little before, he hath these words concerning the same Subject. *Similiter de Stationum diebus, non putant plerique Sacrificiorum orationibus interveniendum, quòd Statio solvenda sit accepto corpore Domini. Ergo devotum Deo obsequium Eucharistia resolvit, an magis Deo obligat? Nonne solennior erit Statio tua, si & ad aram Dei steteris? accepto corpore Domini, & reservato, utrumque salvum est, & participatio Sacrificii, & executio officii*; that is, "Likewise "touching

"touching our publick fasting-Days [or Sta-
"tions] many think it not then fitting to
"communicate in the Service of the Holy
"Eucharist, because their Fast must end,
"when they have taken the Lords Body.
"But doth the Eucharist dissolve the Duty,
"and Devotion, or the stronglier obliege us
"to perform it unto God? Will not thy
"Fast [or Station] be the more Solemn, if
"thou stand also at Gods Altar? If thou
"take the Lords Body, and reserve it, both
"Duties are preserved inviolate, as well the
"partaking of the Sacrifice, as the perform-
"ing of the Service? Also, *De Cor. Mil. cap.* II. *Jam, & Stationes, aut alii magis faciet, quam Christo? aut & die Dominico, quando nec Christo?* that is, "Will the
"Christian-Souldier keep his Fasts, and
"Watches to any other, rather then to
"Christ? Or on the Lords Day, when none
"are kept unto Christ? For he had told us at the Third Chapter before, *Die Dominico jejunium nefas ducimus*; *On the Lords Day we judge it unlawful to fast.* Besides, in his Tract *de Jejunio*, he mentions, *Quartæ sextæquè feriæ Stationes*; that is, *the Fasts [or Stations] of Wednesday, and Friday*, which are generally known to have been of old ob-

served

ſerved for *Faſting-Days*, throughout the *Chriſtian Churches*.

But however he be miſtaken in this Particular, by a miſ-interpreting of [*Dies Stationum*] in *Tertullian*, for the *Lords Days*, yet the Thing it ſelf, That Chriſtians ſtood at Prayers on thoſe days, is witneſſed by the concurrent Teſtimonies of Saint *Cyprian*, *Jerome*, *Chryſoſtome*, and *Auguſtine*, for the *Elder Times*; by *Venerable Bede*, and his Schollar *Alcuinus*, for the *Middle Age*; yea as low as *Anſelme*, and *Hugo de S. Vict.* which laſt flouriſhed near the middle of the Twelfth *Century*. The ſame is witneſt alſo by three of the *Councils*; *viz.* by the Sixth *Council* of *Carthage*, held there by 217 *Biſhops*. *An. Dom.* 419. *Can.* 20. By the great *Council* of *Eaſtern-Biſhops* aſſembled in *Trullo*, a large room of the *Emperors* Palace ſo called at *Conſtantinople*. *Can.* 90. It was held in the year 680. And laſtly, by a *Council* of *Weſtern Biſhops*, aſſembled at *Turone*, by the command of *Charles* the Great. *An. Dom.* 813. *Can.* 37. I think it not material to ſet down all their words. It will be ſufficient to tranſcribe the words of this laſt *Council*, and the laſt *Doctor* named, whereby it will appear that this cuſtom continued very long,

even in these *Western* parts. The Thirty seventh *Canon* of the *Council* of *Turone* begins thus: *Sciendum est, quòd exceptis diebus Dominicis, & illis Festivitatibus, quibus & universalis Ecclesia, ob recordationem Dominicæ Resurrectionis, solet stando orare*, &c. that is, "You are to know, that excepting the "Lords Days, and those Festivals on which "the Universal Church, in memory of our "Lords Resurrection, is wont to pray standing, *&c.* And *Hugo de S. Vict.* observes, that the *People stood* at Prayer, untill the Collect, *Domine Deus Pater, qui nos ad principium* &c. that is, *O Lord, our Heavenly Father, which hast safely brought us to the Beginning of this Day* &c. Which is the last *Collect*, at *Morning Prayer*, in our *English Liturgy*, at the first *Service*. Between which, and the *Second*, or *Communion-Service*, the *People* went forth of the *Church*, as he there tells us, *His finitis, omnes exeunt*; that is, *These Prayers being ended, all depart*. Now, of these *Prayers* at the first *Service*, he further saith, *Et hæc omnia in Dominicis, & cæteris festivis diebus stando dicuntur, propter memoriam Dominicæ Resurrectionis, cum quo omnes Sancti spe consurrexerunt*; that is, "All "these Prayers are said standing, upon the "Lords

"Lords Days, and ſome other Feſtivals, in "memory of our Lords Reſurrection, with "whom all the Saints are riſen in hope.

When, and upon what Reaſons, this *Geſture* came afterwards to be left off in theſe *Weſtern Parts*, I cannot as yet learn. Whether it were changed into *kneeling*, as the more humble, and reverend Geſture; or that *kneeling* was taken up in oppoſition to the *Greek Church* (wherewith this of the *Weſt* was then at variance) which uſed ſtanding in *Divine Service*, and yet uſeth it: or, becauſe the Ground and Motive thereof ceaſing in time (*viz.* The teſtifying of our *Saviours Reſurrection* to the Infidels) and becoming every day leſs preſſing, as the World came more, and more in to the Faith of *Chriſt*, the Geſture of *ſtanding*, which dependeth thereon, vaniſhed by Degrees, and was alter'd into that of *kneeling*; I cannot determine; but ſhall leave it unto thoſe who have read more, and can judge better.

I ſhall add only three Teſtimonies, which the *Adverſaries* to *kneeling* at the *Communion* urge in favour of their *Non-Conformity*, and then examine briefly what ſtrength there lies in each of them. The firſt is taken

out of *Justine Martyr*, in the place forecited,
X. at the latter end of his second *Apology*; where, describing the manner and method of *Divine Service* at the publick Assemblies, he tells us, that after the *Sermon* was ended, Ἔπειτα ἀνιστάμεθα κοινῇ πάντες, &c. *The people rose up altogether, and sent up their Prayers unto God, which when they were finisht, Bread and Wine (with water) were brought, or offer'd. Then the Bishop in like manner sendeth up Prayers, and Thanksgivings,* ὅση δύναμις αὐτῷ, *with his utmost devotion, the People joyfully attesting their consent, by saying,* Amen. *Then distribution is made to every one of the Elements so consecrated, or blest &c.* In which words, say they, there is not the least mention of any alteration of the *peoples Gesture* to *kneeling*, after they once *rose* up, upon the ending of the *Sermon*. To which I answer: First, This is but a Negative Argument, and proves nothing. No change of *Gesture* is here mention'd, therefore none there was. Secondly, as there is no mention of changing their *Gesture* into *kneeling*, so (much less) of any change thereof into *sitting*; which is now so eagerly contended for: for we use to rise from our seats, that we may *kneel* to *Prayers*, but never

ver to ſit at them. Thirdly, I ſhall prove anon by ſufficient Witneſſes, that the *People* fell down, or kneeled at ſome part of the *Communion-Service*, and uſed a *Geſture* of *Adoration*, in the *Act* of *Receiving*.

The ſecond *Teſtimony*, is that of *Dionyſius Alex. in Euſeb. Eccleſ. Hiſt. lib.* 7. *cap.* 9. Where writing to *Xiſtus* Biſhop of *Rome*, concerning one who deſired *Rebaptization*, becauſe he had been formerly baptized by the *Hereticks* in a wrong Form, with a *Baptiſme*, as he ſaid, full of *Impiety*, and *Blaſphemy*; He tells *Xiſtus*, that he durſt not Rebaptize him, although troubled in mind about it, becauſe the *Perſon* ſo baptized by *Hereticks* had often *communicated*, heard the *Euchariſtical Service* in the Church, and ſaid *Amen*, with the Reſt, τῇ τραπέζῃ παεεσάντα, that is, *Standing at the Holy Table*, and that he had reached forth his Hand to partake of the Holy Food. To which I anſwer, Firſt, That the word [παεεσάντα] may well be rendred by *juxta ſiſtere ſe*, vel *adeſſe*, and ſo ſignifie rather his *preſence at the holy Table*, then his *manner* of *Geſture*. *Ruffinus* therefore rendreth it thus, *Quòd tamdiu in Sacramentis nobiſcum particeps fuerit*; *That he had been ſo long time Partaker*

with us in the Sacraments. And again, *Neque audet ultra ad mensam Dominicam accedere*; *Neither dares he any more approach unto the Lords Table*. Secondly, the *Party* might well *stand* near the *Lords Table*, at some part of the *Prayers*, and yet change his *Gesture* in the Act of *Receiving* : Which that it was the Custom, I shall shew anon.

The third Testimony is that of *Theodoret*, *Eccles: Hist. l.* 5. *c.* 17. Where he brings in Saint *Ambrose* thus speaking to the Emperour *Theodosius*, or rather, thus admonishing him by his *Deacon*, when he was entring into the *Chancel*, to receive the *Communion*, which was allowed to the *Clergy* only, *Exi, & sta cum aliis laicis*, τοῖς ἄλλοις κοινώνει τῆς στάσεως, *Go forth and stand with the rest of the Laity*. But this proves not, the *Laity stood* when they *actually received*, but that they *waited* for it in that *posture*.

PROP. II. The *Priest*, or *Minister*, who officiated at the *Lords Table*, stood at some Parts of that *Service*. Which is appointed also by the *Rubrick* in our *Communion Service* to the *Priest* that consecrates, agreeably to this ancient Practise. Those ancient Constitutions, which go under the name

name of *Clemens*, *lib.* 8. *ca.* 12. thus informus, Ὁ ἀρχιερεὺς λαμπρὰν ἐσθῆτα μετενδὺς, καὶ σὰς πρὸς τῷ θυσιαστηρίῳ ἐυξάμενος; that is, *The Biſhop cloathed in a white ſhineing veſtment, and ſtanding at the Altar praying.* Saint *Auguſtine* alſo tells us the ſame, *Quis audivit aliquando Fidelium ſtantem Sacerdotem ad Altare, dicere in precibus, offero tibi ſacrificium, Petre, vel Paule?* that is, "Which of the Faithful ever heard the "Prieſt ſtanding at the Altar, to ſay in his "Prayers, I offer ſacrifice to thee, O Peter, "or to thee, O Paul? St. *Chryſoſtome* witneſſeth the ſame for the *Eaſtern Churches*, when he makes this complaint, which we read, *ad Epheſ. Hom.* 3. Εἰκῇ παρεστήκαμεν τῷ θυσιαστηρίῳ. Οὐδεὶς ὁ μετέχων, that is, *We ſtand in vain at the Altar. There is none to communicate.*

PROP. III. It appears notwithſtanding by ſeveral good *Authors*, and by many of the ſame *Witneſſes* which are produced for *ſtanding*, that when *Divine Service* was celebrated on other Days (beſides the *Lords Day*, and the time between *Eaſter*, and *Whitſontide*) the *People kneeled*; yea, even on the *Lords Day*, at ſome part of the *Pray-*

ers; and more particularly, at ſome part of the *Communion-Service*; the Miniſter alſo, who officiated at the *Lords Table*, joyning with them in the ſame *Geſture*.

Origen. Hom. 5. *in Num. Quòd genua flectimus orantes, & quòd ex omnibus cœli plagis ad ſolam Orientis partem converſi Orationem fundimus, non facile cuiquam, puto, ratione compertum. Sed & Euchariſtiæ, ſive percipiendæ, ſive eo ritu quo geritur explicandæ, quis facilè explicet rationem? Et tamen omnia hæc operta, & velata portamus ſuper humeros noſtros, cùm ita implemus ea, & exequimur, ut à magno Pontifice, atque ejus filiis tradita, & commendata ſuſcepimus.* that is, "That we kneel, when we pray, and pray-"ing turn to the Eaſt alone, amongſt all the "Coaſts of Heaven; it will not be eaſie for "any one I think, to aſſigne a certain reaſon. "So alſo for the Ceremonies, wherewith "the Euchariſt is celebrated, or received, "who can render a ready Reaſon? Yet all "theſe we carry covered, and wrapt up up-"on our ſhoulders (*alluding to the Levites, "who ſo carried the Parts, and Utenſils of "the Tabernacle*) when we ſo execute and "perform them, as we have received them "delivered, and commended unto us, by

"the

" the great *High Prieſt*, and his *Children*, that is, by *Chriſt*, and his *Apoſtles*.

Saint *Jerome* expounding thoſe words of the *Apoſtle*, *Epheſ.* 3. 14. *Flecto Genua*; *I bow my knees*, &c. hath theſe words, *Hæc autem ſpiritualiter exponentes, non ſtatim juxta literam orandi conſuetudinem tollimus, quâ Deum genu poſito ſuppliciter adoramus, &, fixo in terram poplite, magis quod ab eo poſcimus, impetramus. Legimus enim & Paulum in littore ſic oraſſe, & geniculationes in Oratione præceptas.* That is, " When we expound " theſe words in a Spiritual Senſe, we do not " preſently take away the cuſtom of praying " according to the Letter, whereby we humbly worſhip God upon our bended knees; " and faſtning them to the earth, the eaſilier " obtaine that which we beg of him; for " we read, that Paul ſo prayed on the Shore; " and that kneeling is commanded in " Prayer.

Saint *Aug. de Curâ pro mortuis, cap.* 5. *Orantes de membris ſui corporis faciunt, quod Supplicantibus congruit, cùm Genua figunt, cùm extendunt manus, vel etiam proſternuntur Solo, & ſiquid aliud viſibiliter faciunt; quamvis eorum inviſibilis voluntas, & cordis intentio Deo nota ſit; nec ille indigeat his indiciis,*

indiciis, ut humanus ei pandatur animus; ſed his magis ſeipſum excitat homo ad orandum, gemendumque humiliùs, atque ferventiùs. Et, neſcio quomodo, cùm hi motus corporis fieri, niſi motu animi præcedente non poſſint, eiſdemque rurſus exteriùs viſibiliter factis, ille interior inviſibilis, qui eos fecit, augetur; ac per hoc cordis affectus, qui, ut fierent iſta, præceſſit, quia facta ſunt, creſcit: that is, "Thoſe "who pray, order the Members of their "Body, as becometh Suppliants, when "they bow their Knees, or ſtretch forth "their hands, or lie proſtrate on the ground, "or what other Geſture they uſe viſibly, "although their will and intention of Heart, "which are inviſible, be known to God; ſo "that he needs not theſe outward Signes, "whereby the mind of man ſhould be diſ-"covered unto him. Yet by ſuch Geſtures, "a man quickens, and ſtirs up himſelf, to ut-"ter his Prayers, and Sighs the more hum-"bly, and fervently. And, I know not how, "though theſe Geſtures of the Body de-"pend upon ſome precedent motion of the "Mind, yet that inward, and inviſible motion "is increaſed, and ſtrengthned by theſe out-"ward viſible Geſtures; and that affection "of the heart, which preceded them, is there-"by augmented, *Cæſarius*

Cæsarius Bishop of *Arles*, who flourished in the latter end of the Fifth *Century*, hath these words. *Hom.* 12. *Qui vult Missas ad integrum cum lucro animæ suæ celebrare, usque quo Oratio Dominica dicatur, & Benedictio populo detur, humiliato corpore, & compunctio corde, se debet in Ecclesiâ continere.* That is, "He that will celebrate the whole "Liturgy to the gaine of the Soul, ought "to abide in the Church, until the Lords "Prayer be said, and the Blessing be given "to the People, with an humbled Body, *(viz. kneeling) and a contrite heart.* The same *Father* entitles his Thirty fourth *Homily, De genibus flectendis in Oratione*; *Of kneeling in Prayer*, wherein he thus admonisheth the *People*. *Rogo vos, & admoneo, fratres charissimi, ut quotiescunque juxta Altarium à Clericis oratur, aut oratio Diacono clamante indicitur, non solum corda, sed etiam corpora fideliter inclinetis. Nam dum frequenter, sicut oportet, & diligenter attendo, Diacono clamante, Flectamus Genua; Maximam partem populi, velut Columnas, erectos stare conspicio*; that is, "I intreat, and ad-"monish you, my dear Brethren, that as "often as the Clergy pray at the Altar, or "Prayer is enjoyned you by the voice of "the

" the Deacon, you would loyally bow as " well your Bodies, as your Hearts. For " whilſt I oft, and diligently (as behooves " me) obſerve you, whilſt the Deacon cries " aloud, Let us bend our knees, I ſee the " greateſt part of the people, to ſtand as " ſtiffe as the Pillars in the Church. Where-by it appears, that this Exhortation of the *Deacon*, and conſequently the *Geſture* of *Kneeling* at ſome part of the *Publick Prayers*, was very anciently uſed, ſince it is mentioned by him as a Thing uſed of old, not newly introduced at that time into the *Church*. Again he ſaith; " I would faine know of " Them that will not kneel, nor bow down " their Heads, if they ſhould ſue for any " needful Thing to the Judge, or any other " Perſon in Power, whether they would " ſupplicate ſtanding, and holding their " Heads in an upright poſture? Laſtly, he preſſeth us with the example of our *Saviour*. *Orat proſtratus in terrâ Medicus, & non inclinatur ægrotus? Orat, qui judicaturus; Et orare diſſimulat judicandus?* That is, " The great Phyſician prayes, lying pro-" ſtrate on the Earth, and ſhall the diſeaſed " Sinner diſdain to bow? He thus prayes, " who is to judge us; and ſhall he, that is " to

" to be judged, make ſlight of it? *No man*, ſaith he, *Can drink of an earthly Spring, unleſs he ſtoop, or bow down*; *ſo no man can drink of Chriſt, the living Fountain, and the River of the Holy Ghoſt, unleſs he bow down in all humility.*

5. *Alcuinus*, who flouriſhed in the latter end of the eighth *Century*, in his Book *de Divinis Officiis, cap.* 18. tells us, *Pontifex veniens ante Altare, ſive (ut in alio Ordine legitur) tranſiens in dextram partem Eccleſiæ, infra thronum, dicit, Oremus. Et Diaconus, flectamus Genua*: That is, " The " Biſhop coming before the Altar, or (as an- " other Rubrick hath it) paſſing to the right " ſide of the Church, below his Stall, ſaith, " Let us pray; then the Deacon cries, Let " us kneel. A little before he ſaith, *Pro periculis hujus vitæ, & pro Hæreticis, & per omnes alias Orationes genua flectimus, ut per hunc habitum Corporis mentis humilitatem attendamus*; *Excepto, quando pro perfidis Judæis oramus*; that is, " We kneel, when we " pray againſt the Perils of this life, when " we pray for Hereticks, and throughout all " the reſt of our Prayers, that ſo by this " Geſture of Body, we may wait on the hu- " mility of our mind; except only, when " we

"we pray for the unbelieving Jews. The reaſon whereof he ſubjoyns; *Becauſe they bowed the knee mockingly to our Saviour, thus doing a good work amiſs.* The *Chriſtians* therefore avoided *kneeling*, when they prayed for them, to demonſtrate their hatred againſt diſſembled Services.

6. *Anſelme* (or *Hervæus*) on *Epheſ.* 3. 14. commenting on the ſame words with St. *Jerome*, ſaith, *Per flexionem Genuum intelligimus humilitatem Supplicantis; nam ad hoc ſolent in Oratione flecti Genua, ut humilitas interior denotetur, & humiliori ſupplicatione affectus Orationis commendetur*, that is, "By the bending of the knees, we underſtand the humility of the Suppliant, "for we therefore uſe to bow our knees in "Prayer, that we may ſignifie our inward "Humility, and recommend the Devotion "of the Prayer, by the humble Geſture of "the Suppliant.

7. *Hugo de Sto. Vict: de Off. Eccleſ. lib. 2. cap. 2.* In the place forecited; When he had told us of the poſture of *Standing* at *Prayers* on certain days, he immediately ſubjoyns, *In aliis autem diebus, Genua in terram fixa tenemus, dum dicuntur Preces quæ dicuntur propter levia peccata; Et dum dicitur*

tur pœnitentialis Pſalmus, Miſerere mei Deus, *qui propter gravia peccata frequentatur*, that is, "But on other days, we kneel down "upon the ground, whilſt thoſe Prayers are "uttered, which are made for our lighter "Sins; Alſo, whilſt the Penitential Pſalm, "*Miſerere mei Deus*, (viz. the 51.) is re-"peated for our more grievous Tranſgreſ-"ſions.

The *Council* of *Turone*, held by the *Weſtern Biſhops*, under *Charles* the Great, and *Leo* the Third, not only mentions, but commands the ſame Geſture of *kneeling*; in the forecited *Canon* 37. *Sciendum eſt, quòd exceptis diebus Dominicis— Fixis in terram Genibus, ſuppliciter Dei clementiam nobis profuturam, noſtrorumque criminum indulgentiam, depoſcendum eſt. Cujus rei in Evangelio ipſe Dominus nobis dedit exemplum. Sed & Stephanum Martyrem, & Apoſtolum Paulum eadem feciſſe, liber Actorum Apoſtolorum teſtis eſt, ex quibus intelligi datur, oportere Chriſtianum humiliter ad terram poſterni, ne fortè illi dicatur, Quid ſuperbis terra, & cinis?* that is, "You are to know that except-"ing the Lords Days— We muſt humbly "on our bended knees implore the mercy "of God, to be helpful to us, and crave "the

"the pardon of our Sins; whereof the "Lord himſelf, in the Goſpel, hath given "us an example. The like doth the Book "of the Acts of the Apoſtles witneſs of *Ste-* "*phen* the Martyr, and *Paul* the Apoſtle; "by which ye may underſtand, that a "Chriſtian ought to proſtrate himſelf hum- "bly to the Earth, leaſt it be ſaid unto him, "Why art Thou ſo proud, O duſt, and "aſhes.

Yea, long before moſt of theſe Teſtimonies, we have the practice of the *Chriſtian Soldiers* under *Marcus Antoninus*, to commend this Geſture unto us; and that, confirmed by an eminent Miracle. Thus *Juſtin Martyr*, at the end of his ſecond *Apology*, relates the Story, out of the Epiſtle of the X. *Emperor* to the *Romane Senate*: That he with his *Army*, being exceedingly diſtreſt for want of water, in the borders of *Germany*, the Enemy alſo being near, and ready in far greater Multitudes to aſſault them; the *Chriſtian Soldiers*, who were in his *Army*, being called forth by him, ῥίψαντες ἑαυτὸς ἐπὶ τὴν γὴν ἐδεήθησαν, *caſting themſelves down upon the Ground*, *prayed* for the *Emperor*, and his *Army*, that *God* would relieve, and comfort them in their diſtreſs, as having now

now wanted water for the ſpace of five days; ἅμα δὲ τῷ τούτους ῥίψαι ἐπὶ τὴν γὴν ἑαυτοὺς, καὶ εὔχεσθαι θεῷ ᾧ ἐγὼ ἠγνόουν, *As ſoon*, ſaith the *Emperor*, *as they caſt themſelves on the Ground, and prayed unto the God whom I knew not, immediately water came down from Heaven, very cool, and refreſhing on the Romans, but upon their Adverſaries, haile accompanied with fire*, χάλαζα πυρώδης. Αλλὰ καὶ εὐθὺ παρουσίαν θεοῦ ὃν εὐχῇ γινομένην παραυτίκα, ὡς ἄνυ περβλήτου καὶ ἀκαταλύτου, that is, *Yea we immediately felt the preſence of God, upon their Prayer, as of an invincible, and immortal Deity.* So highly did *God* approve, and reward the *Prayer* of theſe *Chriſtian-Souldiers*, which was attended by this humble *Geſture*.

But the moſt principal Teſtimony of all (which therefore I have reſerved laſt) is that of St. *Chryſoſtom*, in 2. *Ep. ad Cor. Hom.* 18. *in Morali. pag.* 647. *Edit. Savil.* Where, relating the particulars of the *Communion-Service*, he thus ſpeaketh; καὶ ἐν ταῖς Ευχαῖς δὲ πολὺ τὸ λαὸν ἴδοι τις ἂν συνεισφέροντα. καὶ γὰρ ὑπὲρ τῶν Ενεργουμένων, καὶ ὑπὲρ τῶν ἐν μετανοίᾳ, κοιναὶ καὶ παρὰ τοῦ Ιερέως, καὶ παρ' αὐτῶν γίνονται αἱ Ἐυχαὶ, καὶ πάντες μίαν λεγουσιν Ευχὴν, Ευχὴν τὴν ἐλέου γέμουσαν. πάλιν

ἐποιδὰν εἴρξωμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἑτέραν δεῖ γενέσθαι Ευχὴν, καὶ πάντες ὁμοίως ἐπ' ἐδάφους κείμεθα, καὶ πάντες ὁμοίως ἀνιστάμεθα. That is, " One may see, how the People " beareth no small part in the publick Prayers. For Prayers are made both by Priest, " and People, for the Possessed, and the Penitents; all uttering one, and the same Prayer, " Prayer full of compassion. Then, when " we have excluded those from the sacred " Rails, who are not in a capacity to partake of the holy Table, another Prayer useth " to be made, whereat we cast our selves " down on the Ground alltogether, and " rise up alltogether: Which practice of the *Greek Church*, thus recorded by St. *Chrysostom*, well agrees with what I before alledged, touching the *Latine Church*, out of *Cæsarius*, and *Alcuinus*, who both witness, that the *People* were admonished to *kneel*, when the *Bishop*, or *Priest* administred at the *Altar*.

PROP. IV. What ever Gesture was used at the *Publick Prayers* (which was varied, as we find by the Precedent Testimonies) yet this is sufficiently clear, that the Communicants

municants always used a Gesture of *Adoration* at the Receiving of the *Sacrament*; thereby testifying that religious Honour, and Divine Worship, which they owed, and acknowledged due unto *God* the Father, who gave; and to his Blessed *Son* our Lord *Jesus Christ*, who is therein given unto us, with all his Merits, and Graces, and the Benefits of his Passion; Which, I hope, will be judged to come home unto our purpose, and serve to justifie both the Practice, and Precept of our *Church*, in using, and enjoyning the Gesture of *kneeling*, whereby we now usually express the Act of *Adoration*.

1 That ancient *Author* of the Book, *De Cardinalibus Christi operibus*, among St. *Cyprians* works (who ever he were, he was an *Orthodox Doctor*, and contemporary, as well with St. *Cyprian*, as with *Cornelius* Bishop of *Rome*, to whom he dedicates his work) in his Tract, *De Cœna Domini*, hath these words: *Pauperes spiritu ad hoc mysterium eligit, & diligit Spiritus Sanctus, & eorum, qui pompaticè, & gloriosè sacris se Altaribus ingerunt, obsequia detestatur*; that is, "The Holy Ghost loveth, and chooseth "such to be Partakers of this Sacrament, "as are poor in Spirit; and abhorreth the X.

"Services of thoſe, who pompouſly, and "proudly preſs unto the holy Altars. And after ſpeaking of the *Communicant*, he deſcribes him thus. *Inter Sacra Myſteria, ad gratiarum actiones convertitur, & inclinato capite, munditiâ cordis adeptâ, ſe intelligens conſummatum, reſtituens Peccator ſanctificatam Deo animam, quaſi Depoſitum cuſtoditum fideliter, reddit, & deinceps cum Paulo gloriatur, & lætatur, dicens, Vivo jam non ego, vivit verò in me Chriſtus.* That is, "While "the Sacrament is adminiſtring, the Com-"municant applies himſelf to Thankſgiving, "and having bowed his head, and conceiv-"ing himſelf to be now perfect, upon the "cleanſing of his heart, the reconciled Sin-"ner entirely commits his ſanctified Soul, "as a Depoſitum, into the hands of God; "and thence forward glorieth, and rejoy-"ceth with *Paul*, ſaying, It is not I that "live now, but Chriſt liveth in me. Now this Bowing of the Head, here mentioned, was a Geſture of *Adoration*, at the receiving of the *Sacrament*; and that proud manner of approaching, or preſſing unto the *Holy Table* (or *Altar*; as the phraſe of old was) which he ſo much condemns, ſeems too applicable unto Thoſe, who make choice of

of *Sitting* at the receiving of the *Sacrament*, upon presumption of their Coheirship with *Christ*.

Cyril Patriarch of *Jerusalem*, *Orat. Mystag.* 5ta. thus instructeth the *Communicant*, how he should approach to the holy *Table*, at the receiving of the *Sacrament* : Προσιὼν μὴ τεταμένοις τοῖς χειρῶν καρποῖς προσέρχου μηδὲ διηρημένοις τοῖς δακτύλοις, ἀλλὰ τὴν ἀριστερὰν θρόνον ποιήσας τῇ δεξιᾷ ὡς μελλούσῃ βασιλέα ὑποδέχεσθαι, καὶ κοιλάνας τὴν παλάμην, δέχου τὸ σῶμα τοῦ Χριστοῦ ἐπιλέγων τὸ Αμὴν-- Εἶτα προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος μὴ ἀνατείνων τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ Αμὴν; That is, "When thou approachest "[the Holy Table] come not with thy "hands rudely stretcht forth, nor with thy "fingers parted wide asunder; but support-"ing thy right hand with thy left, as being "to receive the King [of Heaven] and hol-"lowing the Palms thereof, so receive the "Body of Christ, saying withall, Amen-- "Then approach to receive the Cup of "[Christs] Blood, not rudely stretching "forth thy hands, but bowing thy self, and "saying, *Amen*, after the manner of Divine "Worship, and Adoration. Where these

 three

three Things are obſervable. Firſt, That
x. the manner of partaking the Sacramental *Bread*, and *Wine*, had a peculiar *Reverence* annext to it, expreſt by a particular Poſture of the Hands, and whole Body; to contradiſtinguiſh it to our own ordinary Repaſt at meales. Secondly, That the *Communicant* in the Act of Partaking, bowed himſelf after the manner of *Adoration*, to expreſs his inward Devotion unto *God*. Thirdly, That at the ſame time, he ſaid, *Amen*; thus teſtifying his Aſſent to that Short Prayer, wherewith the *Sacrament* was delivered, and thereby ſhewing that he joyned with the Miniſter in it. And ſure *kneeling*, which is a Geſture of *Worſhip*, well ſuits with *Prayer*, which is a part of *Worſhip*.

Ambr. de Spu. Sto. lib. 3. cap. 12. Quâ
x *ratione ad Incarnationis Dominicæ ſacramentum ſpectare videatur, quod ait Propheta, A-*
Pſal: *dorate Scabellum pedum ejus, conſideremus, Legimus enim alibi, Cœlum mihi Thronus, Terra autem Scabellum pedum meorum. Sed nec terra adoranda nobis eſt, quia Creatura eſt Dei. Videamus tamen, ne Terram illam dicat adorandam Propheta, quam Dominus Jeſus in Carnis aſſumptione ſuſcepit. Itaque per Scabellum, Terra intelligitur; per Ter-*

ram

ram autem, Caro Chriſti, quam hodiè quoque in myſteriis adoramus, & quam Apoſtoli in Domino Jeſu adorarunt. Neque enim diviſus Chriſtus, ſed unus, Neque cum adoraretur tanquam Dei filius, natus ex Virgine negabatur. That is, "Let us conſider, how that of the "Prophet, worſhip his Footſtool, may ſeem "to belong unto the Myſtery of our Lords "Incarnation. For we read elſewhere, Hea-"ven is my Throne, and Earth is my Foot-"ſtool. But neither is the Earth to be wor-"ſhipped by us, as being the Creature of "God. Let us ſee nevertheleſs, whether "the Prophet doth not ſay, That Earth is "to be worſhipt, which the Lord Jeſus aſ-"ſumed in his Incarnation. By the Foot-"ſtool therefore, is the Earth to be under-"ſtood; and by the Earth, the Body of "Chriſt, which to this day we alſo wor-"ſhip in the Sacrament, and which the A-"poſtles worſhipt in the Lord Jeſus. For "Chriſt is not divided, but one, and the "ſame. Neither when he was worſhipped, "as the Son of God, was he denied to be "the Son of the Virgin.

Auguſtine commenting on the ſame words of the *Pſalm* (the 98 with him) viz. *Pſal.* 99. 5. hath theſe words. *Quæro, quid ſit*

✕. *Scabellum Pedum ejus; & dicit mihi Scriptura, Terra Scabellum Pedum meorum. Fluctuans converto me ad Christum, quia ipsum hìc quæro, & invenio quomodo sine impietate adoretur Terra, sine impietate adoretur Scabellam Pedum ejus. Suscepit enim de Terrà Terram, quia Caro de Terrà est, & de Carne Mariæ carnem accepit. Et quia in ipsâ Carne hìc ambulavit, & ipsam Carnem nobis manducandam ad salutem dedit. Nemo autem Carnem illam manducat, nisi priùs adoraverit. Inventum est quemadmodum adoretur tale Scabellum pedum Domini, & non solùm non peccemus adorando, sed peccemus non adorando.* That is, "I enquire, what is meant by his "Foot-stool, and the Scripture tells me, "the Earth is my Foot-stoole. In the midst "of my waverings, I turn me unto Christ, "for him I seek here; so I find, how the "Earth his Foot-stool may be worshipt "without Impiety; Because he took Earth "of the Earth, for Flesh is of the Earth, "and he took Flesh of the Flesh of *Marie*. "And because he conversed here in the "Flesh, and gave us his very flesh to eat un-"to Salvation. Now there is none who "eateth that flesh, but first worshippeth, or "adoreth. We have found then how this

"Foot-

"Footſtool of the Lord may be adored, ſo "that we ſhall not only not ſin in adoring, "but ſin by not adoring.

Theodoret in his ſecond Dialogue, which he calls Ἀσύγχυτος, brings in *Eraniſtes* an *Eutychian*, and *Orthodoxus* a Sound Believer, diſcourſing together concerning our *Saviours* Incarnation. Among other Paſſages of that Dialogue, he puts theſe words in the mouth of *Orthodoxus*, which, as they make againſt the Doctrine of *Tranſubſtantiation*, ſo they are expreſs for a Geſture of *Adoration*, at the receiving of the *Sacrament*. The words are theſe, Οὐδὲ γὰρ μετὰ τὴν ἁγιασμὸν τὰ μυστικὰ σύμβολα τῆς οἰκείας ἐξίσταται φύσεως, μένει γὰρ ὅπερ τὸ πρότερόν ἐστιν οὐσία, καὶ τὸ σχῆμα, καὶ τὸ εἶδος, καὶ ὁρατὰ ὄντα, καὶ ἁπτὰ ὐσία καὶ πρότερον ἦν, νοεῖται δὲ ἅπερ ἐγένετο, καὶ πιστεύεται, καὶ προσκυνεῖται, ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. That is, "The "Sacramental Elements [*viz. Bread, and* "*Wine*] after Conſecration, depart not "from their proper Nature; for they con- "tinue in their former Eſſence, Shape, and "Form; and are viſible, and tangible, as "they were before; but they are conſidered "[or regarded] for ſuch as they are made, "and believed, and are adored, as thoſe ve-

"very

"very things which they are believed to "be. Which last words, though they cannot justly be extended to justifie that *Adoration* which the *Church of Rome* gives unto the *Host*,(as being grounded on the Doctrine of *Transubstantiation*, which is here expresly denied) so they must needs import thus much, that the consecrated Elements were received with an Adorative Gesture.

Joan: Climacus, who lived towards the latter end of the Sixth *Century*, relates a Story of one, who (it seems) being Possessed, and brought to the *Communion*, uttered there some blasphemous words: whereupon he saith afterwards; *If those foul, and impious words be esteemed as mine*, διά τι τὸ δῶρον ὐράνιον δεξάμενος προσκυνῶ, *What is the Reason that I adore, when I receive the heavenly Gift* (meaning *Christ* in the *Sacrament*) *can I at the same time both bless, and blaspheme?* Thus he, *lib.* 30. *Graduum perfect. p.* 298.

Hitherto also may we refer that Story which *Greg. Naz.* tells us of his Sister *Gorgonia*, in his Oration on her, *viz.* That being sick, she carried with her some of the consecrated Mysteries [or Sacramental Elements] which she had reserved, and then in the

the ſtilneſs of the night, when her Diſeaſe gave her a little Reſpite, πρὸ θυσιαστηρίου προσέπεσε, *She kneeled, or fell down before the Altar*, and with a loud voice called on him whom ſhe worſhipped; and in concluſion ſhe was made whole. Sure, ſhe did now in her Sickneſs, what ſhe, and others did in their Health, when they come to the Lords Table, that is, Fall down, and kneel. And *Peter Martyr*, *contr. Gaudmerum*, *Object.* 38. expounding theſe words of *Nazianzene*, which were miſapplied by the *Romaniſts*, to juſtifie their *Adoration* of the *Hoaſt*, yet confeſſeth, *Super altare coli quidem Chriſtum, ſed coli in Symbolo, ſicut in Symbolo ſignificatur.* "That Chriſt is worſhipped "upon the Altar, but worſhipped in the "Signe, as he is repreſented in the Signe. Which is all that we intend, or deſire. The ſame is confirmed by another Story, which *Sozomen* tells us of a certain woman, a *Macedonian*-Heretick; who coming to the *Sacrament* only to pleaſe her husband (who had threatned to put her away in caſe ſhe conformed not to the *Catholicks*) took the Bread from the Biſhops hand (the Biſhop was *St. Chryſoſtome*) καὶ ὅπερ ἐδέξατο κατέχουσα, ὡς ἐυξομένη ἐπίκωψε, *and holding what ſhe*

she had received, bowed down, or prostrated her self, as to prayer; But whilst she was in that posture, she conveyed the Bread away; her maid thereby privily stealing a piece of common Bread into her pocket. *Sozom. Eccles. Hist. lib.* 8. *cap.* 5.

But there is none speaks more home, and clear for this Gesture of *Adoration*, at the receiving of the *Sacrament*, then St. *Chrysostome*, two passages of whom I shall set down. The First in his Twenty fourth Homily, on the 1. *Epist.* to the *Cor. in Mor.* Where speaking of the Wise men from the East, who adored our *Saviour* in his Infancy, he adds these words. Τοῦτο τὸ σῶμα καὶ ἐπὶ φάτνης κείμενον ἠδέσθησαν Μάγοι, καὶ ἐλθόντες μετὰ φόβου καὶ τρόμου πολλοῦ προσεκύνησαν. Μιμησώμεθα τοίνυν καὶ τοὺς Βαρβάρους ἡμεῖς οἱ τῶν οὐρανῶν πολίται. Σὺ δὲ οὐκ ἐν φάτνῃ ὁρᾷς, ἀλλ' ἐν θυσιαστηρίῳ, 'ου γυναῖκα κατέχουσαν, ἀλλ' Ἱερέα παρεστῶτα. Διαναστήσωμεν τοίνυν ἑαυτοὺς καὶ φρίξωμεν, καὶ πολλῷ τῶν Βαρβάρων ἐκείνων πλείονα ἐπιδειξώμεθα τὴν εὐλάβειαν, ἵνα μὴ ἁπλῶς, μηδὲ, ὡς ἔτυχε, προσελθόντες, πῦρ ἐπὶ τὴν ἑαυτῶν σωρεύσωμεν κεφαλὴν. That is, "This Body the Wisemen "reverenced, even when it lay in the Man-"ger, and approaching thereto, worshipped with

" with great fear, and trembling. Let us " therefore, who are Citizens of Heaven, " imitate at leaſt theſe Barbarians-- But thou " ſeeſt this Body not in the Manger, but " on the Altar; not held by a woman, but " preſented by the Prieſt-- Let us therefore " ſtir up our ſelves; and ſhew far greater re- " verence, then thoſe Barbarians, leaſt by " our careleſs, and rude coming, we heap " fire on our Heads. The ſecond Paſſage we have in his third *Homily*, on the Epiſtle to the *Epheſians*, *in Morali*. Τράπεζα πάρεστι βασιλικὴ-- αὐτὸς πάρεστιν ὁ βασιλεὺς, καὶ σὺ ἕστηκας χασμώμενος; ῥυπαρά σοι τὰ ἱμάτια, καὶ ὑβρίζεις τὸν λόγον; ἀλλὰ καθαρά ἐστιν, οὐκοῦν ἀνάπεσον, καὶ μέτεχε-- Ὅταν ἴδῃς ἀνοιγόμενα τὰ ἀμφίθυρα νόμισον διασχίζεσθαι τὸν οὐρανὸν ἄνωθεν, καὶ κατιέναι τοὺς Ἀγγέλους. " The " Royall Table is ſet forth-- the King him- " ſelf is preſent, and doſt thou ſtand gaping? " Thy garments are foule, and makeſt thou " no account of it? But they are clean; " why then fall down, and communicate-- " When thou ſeeſt the Chancel doors open- " ed, then ſuppoſe that Heaven it ſelf is un- " folded from above, and that the Angels " deſcend.

By theſe Teſtimonies it ſufficiently appeareth,

peareth, that the Primitive *Christians* received the *Sacrament* with an *adorative* Gesture; and this was so commonly known, that the very *Heathen* took notice of it, and (among other Slanders, wherein they aspersed *Christians*) charged them with worshipping of *Ceres*, and *Bacchus*, the supposed *Deities* of *Bread*, and *Wine*; whereof we can assign no other probable Reason, than the *Christians Bowing*, or *Adoring*, when they received the *Bread*, and *Wine* at the *Communion*. St. *Aug.* is my Author.

Now this forementioned *Gesture*, which the *Greeks* call Προσκύνησις, and the *Latines Adoratio*, was the most humble Gesture of *Reverence*, and therefore in holy Scripture, is oft joyned with [πεσὼν] *falling* down to the Earth. *Mat.* 2. 11. & 4. 9. *Act.* 10. 25. *Herodotus* observes of the *Eastern Nations*, that the manner of *Equalls*, was to kiss one another on the Cheek at meeting; Of *Inferiors*, to kiss the hand of the *Superior*; but of *Suppliants*, and *Petitioners*, who would express the greatest *Humility*, to bow themselves before him towards the Earth. So we read in Holy Scripture, that *Abraham* bowed himself to the *Hittites*, when he petitioned them for

for a Sepulchre, wherein to bury *Sarah* his Wife. So *Jacob* to his elder Brother *Esau*, when he petitioned him to be favourable to him, and accept his present. So the *Patriarchs* to *Joseph*, when they petitioned him for a supply of Corn, in the time of Dearth. So *David* to King *Saul*, when he pleaded his Innocency; So *Nathan* the *Prophet*, and *Bathsheba* to *David*, when they supplicated him in behalf of *Solomon* &c. This Gesture therefore was used by the Primitive *Christians*, in their most Solemn *Prayers*, and *Services*, wherein they endeavored to express the greatest Piety, and Humility. And more especially at the receiving of the Holy *Sacrament*, the Auncients rightly judging, that the Solemnity of the *Eucharist* was the chief part of that publick Worship, which was due unto *God* only; since the Place where the *Eucharist* was celebrated, was peculiarly entituled, *The Place of Prayer*. So Saint *Augustine* tell us, *Sermon.* 237. *de Temp. Post Sermonem fit missa Catechumenis, manebunt Fideles. Venietur ad locum Orationis.* "After Sermon, the Pray-"ers for the Catechumens are said, The "faithful tarry behind. Then we come to "the Place of Prayer.

By

* By this Gesture also the *Christians* of old made a publick profession of their faith, that *Christ* was *God*, and man in one, and the same *Person*, and present by his Divine Power in the *Sacrament*; thus honouring the *Son*, as they honoured the *Father*, according as we are commanded, *Jo.* 5.23: and as every one is bound to doe, who believes in him aright, that He is *God* manifested in the *Flesh*. 1 *Tim.* 3. 16. Without a sound, and right Faith, we are no fit Partakers of this Sacrament; and that Faith, which we have in our Heart, we are to express outwardly, upon every just Occasion; and especially in the Acts of *God's* publick Worship, wherein we testify, and make known to others, what we inwardly acknowledge. For it is not sufficient to believe with the *Heart*, we must confess also with the *Mouth*, as we read, *Rom.* 10. 10. and consequently, we are to profess the same Belief by our bodily Gesture, as well as by our Speech, seeing there is the same reason of Both, namely, the outward witnessing of that Belief which is within. And this is more especially requisite, when *Sects*, and *Heresies* arise, which corrupt, and pervert the Articles of Faith concerning our *Saviour*, either denying his *God-head*, or dividing his *Person*,

Person, as some then did, and as others at this Day do. To oppose, and contra-distinguish themselves unto These, the *Christians* of those elder Times adored *Christ* in the *Sacrament*, thus honouring him, and his *Father*, ἀμερίστῳ προσκυνήσει, *with the same undivided worship* (as *Naz*: tels us in that Oration which he made to the 150 *Bishops* assembled at *Constantinople*) thus openly testifying their Belief in him, as coeternal, and consubstantial to the *Father*, and worthy of the same Honour with him. The same *Father* thus elegantly expresseth it in his Γνῶμαι, or *Sentences*, which he thus put into Greek verse.

Νήπιος, ὅστις ἄνακτα θεοῦ λόγον αἴεν ἐόντα,

Οὐ σέβετ' ἰσοθεῶς Πατρὸς ἐπουρανίου.

Νήπιος, ὅστις ἄνακτα λόγον βρότον ἔνθα φανέντα,

Οὐ σέβετ' ἰσοθεῶς οὐρανίοιο λόγου.

Τέμνει δ' ἢ μεγάλοιο Πατρὸς λόγον, ἢε Ἰλόγοιο

Μορφὴν ἀνδρομέην, καὶ πάχος ἡμέτερον.

The sense whereof is this. *He is a fool, who worships not the Eternal word of God equally to his heavenly Father. He is a fool, who*

 worships

worſhips not the Word incarnate appearing amongſt us, equally to God the Word in heaven before his Incarnation. Such an one, either ſeparateh God the Word from his Father, or the humane nature from the Word.

Theſe are the chief of my witneſſes, who give the moſt clear, and pregnant Teſtimonies concerning the Practiſe of the Auncient *Church* in this Particular. To them I ſhall add ſome others, who, though they ſpeak not particularly for a Poſture of *Adoration*, yet, when in more general Termes they either preſs, or mention the uſe of an humble, and a reverend Geſture, they cannot in reaſon be thought to mean any other, than what the former more expreſly declared.

Dionyſ: Eccleſ: hier: cap: 3: cals the Sacramental *Bread*, and *Wine*, which are placed on the holy *Table*, σεβάσμια σύμβολα, *Venerable, or adorable Signes*: ἐπὶ τῇ θείῳ θυσιαστηρίῳ τῶν σεβασμίων Συμβόλων, ἐν ᾧ ὁ Χριστὸς σημαίνεται καὶ μετέχεται, *the Venerable* [or, *adorable*] *Signes are ſet on the Divine Altar, whereby Chriſt is repreſented, and partaken of.*

Origen in his fifth homily, *in diverſos*: *Quando ſanctum cibum, illudque incorruptum accipis epulum; quando vitæ poculo, & pane frueris,*

ris, manducas, & bibis corpus, & ſanguinem Domini; tunc Dominus ſub tectum tuum ingreditur; & tu ergo humilians teipſum, imitare Centurionem, & dicito, Domine, non ſum dignus ut intres ſub tectum meum. That is, "when thou partakeſt of the holy food, and "immortal Banquet, when thou enjoyeſt "the Bread, and Cup of life, thou eateſt, "and drinkeſt the Body, and Bloud of the "Lord, then the Lord entreth under thy "Roof. Thou therefore, humbling thy "ſelfe, imitate the Centurion, and ſay, Lord, "I am not worthy that thou ſhouldeſt enter "under my Roof.

Cypr: Teſtim: ad Quirinum, lib. 3. 94. Cum honore, & timore Euchariſtiam accipiendam, that is, *the Euchariſt is to be received with feare, and honour.* For which he cites 1 *Cor.* 11. 27.

Ambr: [or rather *Hilarius*] in 1 *Cor.* 11. 28. *Devoto animo, & cum timore accedendum ad Communionem docet, ut ſciat mens ſe reverentiam debere ei, ad cujus corpus ſumendum accedit. Hoc enim apud ſe debet judicare, quia Dominus eſt, cujus in myſterio ſanguinem potat, qui teſtis eſt beneficii Dei. Quem nos ſi cum diſciplinâ accipiamus, non erimus indigni ſanguine, & corpore Domini--non inultum*

ſcientes, corpus Domini negligenter accipere. that is, "The Apoſtle teacheth us to ap-
"proach unto the Communion with fear,
"and a devout mind, that our Mind may
"know, we owe reverence to him, to the re-
"ceiving of whoſe Body we draw near; for
"this he ought to judge within himſelf, that
"it is the Lord, whoſe Bloud he drinketh
"in the Sacrament, which is a teſtimonie of
"God's favour. Whom if we receive with
"Diſcipline, we ſhall not be unworthy of
"the Bloud, and Body of the Lord--know-
"ing that to receive the Body of the Lord in
"a negligent manner, will not be unpuniſhed.

The *Diſcipline* which he ſpeakes of, is the outward Order, and Carriage preſcribed by the *Church*. Whereof St. *Cyp*: long before him ſpeaks in his Tract *De Orat: Dom: Sit Orantibus Sermo, & Precatio cum Diſciplinâ, quietem continens, & pudorem. Cogitemus nos ſub conſpectu Dei ſtare. Placendum eſt divinis oculis, & habitu corporis, & modo vocis.* that is, "Let the ſpeech, and Prayer
"of Supplicants be with Diſcipline, ſhewing
"tranquility, & modeſty; Let us conſider,
"that we ſtand under the Eye of God? We
"muſt pleaſe his Divine Eyes, both with the
"Geſture of our Body, and the Tone of our
"Voice.

Euſebius

Eusebius Emesenus (or rather, *Gallicanus*) *hom: in secundam Dom: post Epiphan: Quando ad Christi Sacramentum accedimus, & fragilitatem nostrum consideramus, quid aliud dicit unusquisque nostrum, nisi non sum dignus ut intres sub Tectum, non sum dignus ut corpus, & sanguinem tuum suscipiam in ore meo.* "When we approach to the Sacrament of "Christ, and consider our frailty, what else "saith every one of us, but this, I am not "worthy Thou shouldest enter under my "Roof; I am not worthy to take thy Body, "and Bloud into my mouth.

Eligius Episc. Noviomensis, who flourisht about the middle of the seventh *Century, hom:* 15. *Cum timore, & compunctione mentis, omniq; reverentiâ debemus accedere ad Altare, & ad mensam corporis, & sanguinis Christi, & dicere humiliter cum Centurione, Domine, non sum dignus ut intres sub tectum meum.* "We "ought to approach unto the Altar, and to "the Table of the Body, and Bloud of Christ "with fear, and compunction of mind, "and all Reverence; and to say humbly with "the Centu rion, Lord, I am not worthy "that Thou shouldest enter under my Roof.

Damasc: de Orthod: fide l. 4. *c.* 34. Μετὰ παντὸς φόβου, καὶ συνειδήσεως καθαρᾶς,

καὶ

καὶ ἀδιστάκτῳ πίστεως προσέλθωμεν, καὶ πάντα ἔστω ἡμῖν καθὼς πιστεύομεν μὴ διστάζοντες, τιμήσωμεν δὲ αὐτὸ (viz: Sacramentum) πάσῃ καθαρότητι ψυχικῇ τε, καὶ σωματικῇ. *Let us come with all fear, and a pure Conſcience, and an aſſured Faith, and that which we believe without doubting ſhall be altogether done unto us; and let us honour it* (viz: *the Sacrament*) *with all Purity of Mind, and Body.*

Alcuinus de Divin. Off: *Licet omni tempore peccatores nos eſſe ex corde cognoſcere debeamus, tunc quàm maximè confitendum eſt cùm illo ſacro myſterio celebratur remiſſionis Gratia, & indulgentia peccatorum, & cum humilitate, & cordis contritione dicendum, &c*: "Although at all times we ought from the "Heart to acknowledge our ſelves Sinners, "then eſpecially we ought to confeſs it, "when the Pardon of Sins is celebrated in "that holy Sacrament, and with humility, "and & contrition of Heart to ſay, &c.

Obſerve here 1. Foure of theſe Witneſſes inculcate the example of the *Centurion* in the *Goſpel* for a Paterne of approaching to the Holy *Table*, whoſe humility was as exemplary, as his Faith; as who durſt not come in Perſon to our *Saviour*, but ſent the *Elders* of the *Jews* to petition in his behalfe;

and

and after, would not be ſo bold as to invite, or even to admit him into his houſe; but ſent Friends to excuſe it.

2. Others call the Sacramental *Bread*, and *Wine*, *Venerable*, or *Adorable Signes*, (which Epithete ſhews, that Veneration is due at the receiving of them) and ſay, They are to be received with honour, and feare (both which affections are beſt expreſt by the Geſture of *kneeling*) with Devotion alſo, and reverence, and not in a careleſs Poſture. Alſo, with Diſcipline, (*i.e.*) according to Order, and not as every man fancies beſt.

3. That then chiefly we are to confeſs our Sins, and our frailty, to ſhew contrition of Heart, and to crave Pardon. And I ſuppoſe that no impartial Perſon will deny, but that *kneeling* is a Geſture very ſutable to expreſs all Theſe.

4. Some of them expreſly commend an humble Poſture of Body, ſuch as *kneeling* queſtionleſs is.

I ſhall conclude theſe Teſtimonies with an Argument drawen from the Geſture uſed at the *Baptiſme* of the *Adulti*, which we are told is kneeling. And ſure the ſame, or greater reaſon will prevaile for the ſame Geſture in the uſe of this other Sacrament of the

Lord's Supper, which, I presume, the *Non-Conformists* themselves hold at least worthy of the same kind, and degree of honour. *Tert: de baptismo, in fine* thus tels us. *Ingressuros Baptismum, orationibus crebris, jejuniis, & geniculationibus, & Pervigiliis orare oportet, & cum Confessione omnium retro Delictorum.* "Those who are to be admitted by "Baptisme, must pray with Fasting, and "watching, and kneeling; and with Confes-"sion of all their past sinnes. Now, we come to the *Communion* also with fasting, and prayer, and Confession of Sins; why then, should not the same Gesture of *kneeling* be as well made use of? *Gaudentius* Bishop of *Brixia*, an ancient Doctour of the *Church* testifieth the same in his 9th Sermon, of the Eating of the *Paschal Lambe*, where speaking of *Baptisme*, he saith, *Ore Dominum confitemur, laudamus, benedicimus, obsecramus, manus supplices ad Cœlum tendimus, pedibus ad Ecclesiam currimus, & Unam Trinitatis Deitatem flexis ad terram genibus adoramus.* "We confesse the Lord with our Mouth, "we Praise, we Bless, we beseech him, we "stretch forth our suppliant hands to Hea-"ven, we run to the Church, and adore "one Godhead in the Trinity, on our ben-"ded knees. Thus

Thus much we have received touching the Practiſe of the *Primitive Church*. But if we come down to our times, and examine what Geſture the *Churches* of *Chriſt* at this Day make uſe of at the receiving of the *Euchariſt*, we ſhall find it generally the ſame with what they uſe at their moſt ſolemne Prayers, viz: *ſtanding* or *kneeling*. 1. The *Greek Church* (which is ſo largely ſpred through the *Turkiſh Empire*) ſtill reteineth *ſtanding* at the publick *Service*, which *ſhee* received from her *Aunceſtours*, and is much ſcandalized at the *Latines* for their irreverent *ſitting* in their *Churches*. She uſeth the ſame Geſture of *ſtanding* at the receiving of the *Sacrament*; yet with a low bowing of the Body, or gentle bending of the knees of the *Communicants*, as their Rituals ſhew. And with the *Greeks* accord other remoter *Churches*, which are not of the *Latine* Communion; viz: the *Muſcovitiſh*, *Abyſſine*, and *Armenian*. 2. In *Muſcovy* the *People* ſtand together, the whole time of Divine *Service* in the Body of the *Church*, and ſome in the *Church-porch*; for Pew, or Seat they have none within their *Churches*. When the *Sacrament* of the *Lord's Supper* is celebrated, firſt, they confeſs themſelves of all their Sins to the *Prieſt*. Then, come they to the *Church*, and

and are called up to the *Communion-Table*, which ſtandeth like an *Altar* a little removed from the upper end of the *Church*. Here, firſt they are asked of the *Preiſt*, whether they be clean, or no? If they anſwer yea, they are taken to the *Table*, where the *Preiſt* beginneth with certaine uſual Prayers, *the Communicants* ſtanding in the mean Time with their Armes folded one within another, like Penetentiaries, or Mourners. When theſe Prayers are ended, the *Preiſt* delivereth the *Bread*, and *Wine* to the *Communicants* that ſtand in Order, ſpeaking the uſual words, *Eate this &c: Drink this &c.* While this is doing the *Communicants* unfold their Armes. 3. In the *Churches* of *Armenia*, the *People* ſit not at all, but *ſtand*, or *kneele*. So witneſſeth *Joh: Avediowites* an *Armenian Preiſt*, borne in *Parma* in *Armenia* the Great, in his Relation of the Religion, and Cuſtomes of the *Armenian Chriſtians*. 4. The *Abyſſine Chriſtians* demeane themſelves moſt reverently in their *Churches*. No man may *laugh*, *walke*, or *talke* therein. They ſuffer not *Dogges* to come into their *Churches*, or *Church-yards*. They ſuffer no man to ſit in their *Churches*. The Aged, and weake are permitted Crutches to eaſe themſelves withall.

all. *Godignus de rebus Abassynorum. lib.* 1. *c.* 21. *At the celebration of the Sacrament, after it is given in both kinds to the Priests, and others of the Clergy, who stand at, or near unto the Altar--* *Postea datur Secularibus qui stant juxta portam principalem, tam viris, quam mulieribus. Dum datur communio, aut aliud quippiam officii fit, omnes stant erecti--* That is, "Afterwards it is given to "the Laity, who stand by the Chancel-door, "both men, and women. Whilst the Com-"munion is given, or any other Service is "done, they all stand upright. So we read in the *Ethiopick Liturgy*, set down by *Franc. Alvarez* in the *Portugal* Tongue, and translated by *Cassander* into Latine, viz. *cap.* 1. *p.* 28.

But if we come nearer home, and look into the Practice of those Neighbour *Churches* in the *North*, and *West*, which have reformed themselves from the Errors, and Superstitions of the *Church* of *Rome*, we shall find them somwhat varying indeed in this circumstance of worship; yet so, that they generally observe that Posture, which the Scriptures tell us was used anciently in Prayer, *viz. kneeling*, or *standing*.

Most of those *Churches* which hold to the *Augustane*

Augustane Confession (being the first *Protestants*, and most properly so called) thought not fit to alter the *Gesture* which they found so generally, and so anciently practised in the *Western* Church, & which they judged very agreeable to the Action in hand, but retained *kneeling* at the receiving of the *Eucharist*, wch they generally practice at this day; and those few who use *standing*, adore at the receiving by the bowing of their heads, or bodies. Now these *Churches* are the most considerable for number, & Quality amongst those of the Reformation, as being spread through the two large Kingdomes of *Denmarke*, and *Sweden*, the great Dukedome of *Saxony*, and Marquisate of *Brandenburg*, & through the most part of the Principalities, and free Cities of *Germany* which imbrace the Reformation; together with a great part of *Prussia*, and *Poland*.

2. The *Bohemick-Churches* (which have spread themselves not only through the large Kingdom of *Bohemia*, & some neighbouring parts of *Germany*, but even into *Poland* also) retaine the same Gesture of *kneeling*, as appears by the 13. Article of their Confession, Entituled, De Cœna Domini, *Of the Supper of the Lord*. The words are these. *Ministri Dominicæ Cœnæ verba referentes, plebem ipsam ad hanc fidem hortantur, ut corporis Christi præsentiã adesse*

adeſſe credant, & procumbentibus interim in genua diſtribuunt. Plebs autem ipſa cum gratiarum actione ſumit, in hymnis, & canticis ſpiritualibus beneficia Dei recolens, totam ſe in hoc impendit, & exerit, ut juxta Chriſti verbũ hoc faciat in ejus commemorationẽ. That is, "The "Miniſters rehearſing the words of the Lords "Supper, exhort the people to this Faith, "that they believe the preſence of Chriſts Bo-"dy, and then diſtribute it unto them, as they "kneel down upon their knees; The people "receive it with Thankſgiveing, rehearſing "the Benefits of God in Hymnes, & Spiritual "Songs, & wholly imploy themſelves in this, "that they may celebrate it according to "Chriſts command, in remembrance of him. And theſe *Churches* deſerve to be well regarded, as being much ancienter, then *Luther*; for planted they were by *John Huſſe*, and *Jerome* of *Prague*, who ſuffered Martyrdom at *Conſtance*. Yea; the Members of theſe *Churches* were ſo conſiderable many years ago, that the *Council* of *Braſil* thought fit to allow them the uſe of the *Cup* in the *Sacrament*, whence they got the name of *Calixtini*.

3. The *Reformed Churches* of *Poland*, meeting by their *Delegates* in ſeveral *Synods* of theirs, earneſtly endeavoured to agree upon ſome uniform Geſture at the receiving of

the

the *Sacrament*; but foreſeeing that ſome of the ignoranter ſort of *People* would be hardly weaned from that whereto they had been ſo long accuſtomed, they left it free for them to receive *kneeling*, or *ſtanding*; but abſolutely rejected, and forbad *ſitting*, as very unfitting, and very ſcandalous, becauſe they obſerved it to have been affected, and uſed by thoſe who turned *Apoſtates* to *Arianiſme*, and other blaſphemous *Sects*, which denied the *God-head* of our *Saviour*. This was unanimouſly agreed on by the three ſorts of *Churches*, which were ſetled in that large Kingdom; *viz.* Thoſe of the *Helvetick*, *Auguſtane*, and *Bohemick* Confeſſions; who (as they tell us in the Preface to their Synodical Acts) after many ſharp and tedious Conflicts with the *Tritheites*, *Ebionites*, *Anabaptiſts*, and other *Sectaries*, which at laſt with much ado they rid their Hands of; and after ſome unhappy Bickerings among themſelves, whereby they had given advantage to the *Adverſary*, and hindred the progreſs of the *Reformation*, thought fit to meet together, and then upon an amicable Conference of ſeveral other particulars, chiefly relating to the *Euchariſt*, which had been the main Subject of their difference.

The

The Title prefixt to their Acts agreed on in their first meeting at *Sendomire*. A. D. 1570. is this, *Consensus mutuus in Religionis Christianæ capitibus inter Ecclesias majoris & minoris Poloniæ, Russiæ, Lithuaniæ, & Samogitiæ, quæ juxta confessionem Augustanam, Fratrum Bohemorum, & Helveticam, aliquo modo à se dissentire videbantur*. That is, "The mutual agreement in the points of "Christian Religion, between the Churches "of the Greater and Lesser *Polonia*, *Russia*, "*Lithuania*, and *Samogitia*, who in their "several Confessions (*viz.* the *Augustane*, "the *Bohemick*, and *Helvetick*) seemed to "dissent from each other. They met afterwards at *Cracow*, A. D. 1573. on *Michaelmas*-day, when and where it was thus decreed. *Conclusum est, ut secundum morem Primitivæ Ecclesiæ libertati Christianæ Ceremoniæ inter nos permittantur; monitis tamen Fratribus, ut siqui Sessione in Sacra Cœna utuntur, eam Ceremoniam Arianabaptistis propriam relinquant*. That is, "It is concluded, that according to the custom of the "Primitive Church, Ceremonies amongst us "may be left to Christian Liberty; yet so, "as to admonish the Brethren, that if any "use fitting at the Lords Supper, they leave

"that

"that Ceremony, as proper to the Arianizing Anabaptists. Another general *Synod* "of theirs, assembled at *Petricow*, *A. D.* 1578. inculcates the same. *Exoptandum, & optimum quidem esset, ut per totum Poloniæ regnum in omnibus Evangelicis Ecclesiis iisdem ritibus sacra Synaxis celebraretur. Et certè non esset ea res adeo difficilis; quod ad ipsos Ministros, & prudentiores homines, Illico in unam certam formam consentiremus. Sed quia vulgus, & homines simpliciores mutatione rituum offenderentur-- Proinde Ceremonias libertati Christianæ donamus, ac permittimus, ut stantes, vel genua flectentes Pii Sacramentum corporis, & sanguinis Christi sumant. Sessionis verò ad mensam Domini, quia præter Ritus in omnibus per Europam Evangelicis Ecclesiis vulgò consuetos, Illi inter nos primi Authores extiterunt, qui omnia temerè in Ecclesiâ immutantes, & sine scientiâ Christum quasi imitantes, à nobis ad Arianismum perfidi Transfugæ facti sunt; quare hanc propriam ipsis (ut Christum, ita & sacra ejus irreverenter tractantibus) & tanquam minus honestam, ac religiosam, simplicioribusq; admodum scandalosam Ceremoniam rejicimus.* That is, "It were best, and to be wisht, "that the Holy Communion should be cele-

"brated

"brated with the ſame Rites in all the Evan-
"gelical Churches throughout the whole
"Kingdome of Poland. And truly the Thing
"were not ſo difficult, as to the Miniſters,
"and the wiſer Sort. But becauſe the Vul-
"gar, and unlearned Sort would be offen-
"ded with the change of their Ceremonies--
"Therefore we leave, and permit them their
"Chriſtian liberty, ſo that the Godly may
"take the Sacrament of the Body, and Bloud
"of Chriſt either ſtanding, or kneeling. But,
"for ſitting at the Lord's Table, becauſe
"theſe firſt introduced it amongſt us, who,
"differently from the Rites commonly re-
"ceived in all the Evangelical Churches
"throughout Europe, altering all things
"raſhly in the Church, and fooliſhly, pre-
"tending to imitate Chriſt therein, became
"perfidious Revolters, from us to Aria-
"niſme; therefore we reject this Ceremo-
"mony, as peculiar unto them (who as un-
"reverently handle Chriſt, as they doe his
"Sacraments) and as being not ſo decent,
"and religious, but very ſcandalous to the
"Simple, and Ignorant. Laſtly, Another
General *Synod* of Theirs held at *Wlodeſlau.* ✕
A. D. 1583: confirmes the ſame.--- *Quod at-*
tinet ad Ceremonias Cœnæ Domini; Sententiæ

jam olim in Sendomirienſi Synodo agitata, & Concluſio in Generali Cracovienſi, atque Petricovienſi Synodo facta, & repetita, in hoc etiam Wlodiſlavienſis Synodi Conſeſſu approbata eſt; nempe, ne in uſu ſit Seſſio ad menſam Domini in ullis hujus noſtri Conſenſus Eccleſiis Poloniæ, Lituaniæ, &c: Nam hæc Cæremonia (licet cum cæteris libera) Eccleſiis Chriſtianis, & Cœtibus Evangelicis non eſt uſitata, tantumque infidelibus Arianis, cum Domino pari Solio ſeſe collocantibus, propria. Cùm itaque Seſſio potiſſimùm occaſione, & malo auſpicio illorum, qui miſerrimè ex nobis exciderunt, & Dominum, qui nos redemit, abnegârunt, in conſuetudinem irrepſit aliquot noſtris Eccleſiis; Rogamus, & Hortamur omnes iſtos Cœtus, & fratres noſtros in Domino, ut Seſſionem commutent in Ceremonias nobis in Eccleſiis Evangelicis per Europam conſuetas; ſc: ut adminiſtretur Cœna Domini Stantibus, vel genua flectentibus (cum Proteſtatione contra Artolatriam Papiſtis conſuetam) Quem utrumque Ritum, prout in quibus Eccleſiis hactenus uſitatus eſt, nobis liberum, ſine Scandalo, & Vituperatione invicem relinquimus, & approbamus. That is, "As to the Ceremo-"nies of the Lord's Supper, the Decree "debated long agoe in the Synod of Sendomire,

" mire, and the Determination made, and
" repeated in the General Synods at Cra-
" cow, and Petricow, is approved also in this
" Session of the Synod of Wlodislau, *viz*:
" that sitting at the Table of the Lord be not
" used in any Churches of our Communion,
" in Poland, Lituania, &c. For this Cere-
" mony, (although free as the rest) is not
" used in the Christian Churches, and Evan-
" gelical Assemblies, but is proper only to
" the Infidel Arians, who seat themselves in
" the same Throne with the Lord. Seeing
" then that sitting crept up by degrees into a
" Custome in some Churches of Ours, cheif-
" ly by occasion, and the evil Advice of
" Those, who wretchedly fell from us, and
" denyed the Lord, who bought them; we
" entreat, and exhort all those Churches,
" and Brethren of Ours in the Lord, that
" they change their Sitting into such Cere-
" monies, as are used by us in the Evangelical
" Churches throughout Europe, *viz*: that,
" the Supper of the Lord be administred to
" such as stand, or kneel (with a Protesta-
" tion against the Bread-worship used by the
" Papists) both which ceremonies, accor-
" ding as either hath been used by us in our
" Churches, we indifferently leave free, and

" approve to be uſed without Scandal, or " Blame.

4. The *Reformed Churches* of *France*, and others which follow the example of *Zurich*, and *Geneva*, do for the generality (as far as I can learn) communicate ſtanding, yet with a *Bow*, or *low Reverence* at their *approach* unto the *Table*; where they take the *Sacrament* in both kinds, in an ambulatory Poſture, paſſing from their Seats to the *Table*, and from thence (after they have communicated) to another part of the *Church*. And this Geſture they uſe not, as condemning that of *kneeling*, but being well nigh neceſſitated thereto in many places, by the great number of Communicants, which otherwiſe could not be diſpatched in any competent time.

5. Of all the Forreign *Churches*, which go under the name of *Reformed*, I can find but one which uſerh *ſitting*, or forbiddeth *kneeling*, *viz.* The Church of *Holland*, with the moſt of her *Confederates*; (For in *Weſt-Frieſland* they receive *ſtanding*, as in other *Calvinian* Churches.) Thus we read in the Harmony of the four Synods of *Holland*--- *Liberum eſt ſtando, ſedendo, vel eundo Cœnam celebrare; non autem geniculando, ob* ἀρτολατρείας

τρίας *periculum. Pag.* 33. That is, "It is "left free to celebrate the [Lords] Supper, "Standing, Sitting, or Walking; but not "kneeling, by reaſon of the Danger of "Bread-worſhip. What force there is in this *Reaſon*, eſpecially to us at this day, ſhall be ſeen anon. In the *Interim* we may obſerve, that they think not this Decree ſo neceſſary, but it may be changed upon better conſideration; for thus they ſay in the Concluſion: *Articuli hi ita mutuò conſenſu ſunt conſtituti, ut ſi utilitas Eccleſiarum aliud poſtulat, mutari, augeri, & minui poſſint, & debeant.* That is, "Theſe Articles are ſo "ſetled by mutual conſent, that if the good "of the Churches require it, they may, "and ought be changed, augmented, or di-"miniſhed.

5. Our neighbour-*Church* of *Scotland*, being wrought upon by ſome Zelots of late days, practiſed *ſitting* alſo for ſome few years, till *kneeling* was enjoyned by the *Synod* of *Perth*, and ſo continued, till the beginning of theſe unhappy Troubles, which I liſt not now to remember. But ſure the effects thereof have not been ſo pleaſing or advantageous to theſe Nations, as to cauſe any ſober Chriſtian to be an over-eager Ad-

vocate

vocate for *sitting*, or a severe *Condemner* of *kneeling*; whenas we have seen to our Grief, that the introducing of *sitting*, with too many other Noveltie's, unsetled all, and never left working, till it had well-nigh buried both *Church*, and *Kingdom* in the same Ruines.

Let me adde, that whatever the Practise of these two *Churches* be, or have been, yet both their *Confessions* commend humility, and reverence at the receiving of the *Sacrament*, both which are certainly better expreſt by *kneeling*, then by *sitting*. *Confessio Belg.* thus-- *Art.* 35. *Huic nos Sacramento sacro-Sancto in cœtu populi Dei cum summâ humilitate, & reverentiâ communicamus, memoriam mortis Christi Servatoris nostri cum gratiarum actione sanctè celebrantes, & fidei religioniſque Christianæ confessionem publicè ibi profitentes.* That is, "We communicate of "this most holy Sacrament in the Assembly "of the people of God, with the greatest "humility, and reverence, sanctifying the "memorial of the death of Christ our Sa-"viour with Thanksgiving, and making "publick Profession of the Christian Faith, "and Religion. *Confessio Scot. Art.* 21. "thus-- *Hoc liberè, & ultro confitemur, nos inter*

inter Christum in æternâ ipsius substantiâ, & elementa in signis Sacramentalibus distinguere, adeo quòd nec signa loco rei signatæ adoramus; nec adoranda putamus; nec despicimus, aut, tanquam inutilia, aut vana interpretamur, verùm cum omni Reverentiâ illis utimur. That is, "This we freely, and voluntarily "confess, that we distinguish between Christ "in his Eternal Substance, and the Sacra-"mental Signs, or Elements, so that we "neither adore the Signs instead of the "Thing signified, nor think them fit to be "adored. Neither, on the other side, do we "despise them, or esteem them unprofita-"ble, and vain, but we use them with all Re-"verence.

We are likewise to observe, that all the forementioned *Churches*, which use or enjoyne *kneeling* at the receiving of the *Sacrament*, deny, and openly protest against the Doctrine of *Transubstantiation*, and the *Adoration* of the *Hoast*, and therefore conceive neither of them to be favoured, or countenanced any way by this Gesture. X.

We have seen the Judgment of the *Protestant*, or *Reformed Churches* attested partly by their publick Confessions, and partly by their Practise; both which are visible at this

this day. It will not be amiſs to adde hereto ſome few Teſtimonies of the moſt eminent, and leading *Divines* amongſt thoſe Churches, eſpecially ſuch, who either framed, or followed, or (at leaſt) favoured the Model of *Geneva*; whom we ſhall not find ſo fierce againſt the Geſture of *kneeling*, or *Adoration* in the Act of receiving, as ſome of their Diſciples at this day would bear us in hand, many of whom utterly reject it as unlawful. And perhaps, their *Judgment* may be more prevalent with ſome amongſt us, who have their *Perſons* in ſo great Admiration, as in compariſon of them, to deſpiſe the *Judgment* of their *Mother* the *Church* of *England*, and to diſobey her *commands*.

1. *Calvin. Inſtit. lib.* 4. *cap.* 17. §. 37. Diſputing againſt the *Papiſts*, who give Divine honour to the *Sacramental Signes*, upon this pretence, *Chriſto hanc venerationem deferimus*, *We give this worſhip unto Chriſt.* Anſwers thus-- *Si in Cœnâ hoc fieret; dicerem, Adorationem eam demum eſſe legitimam, quæ non in ſigno reſidet, ſed ad Chriſtum in cœlo ſedentem dirigitur*-- "If this were "done at the celebration of the Lords Sup-"per (for the *Papiſts*, we know, worſhip the *Sacrament*, when it is carried about in *Proceſſion*

ceſſion) "I would ſay, That Adoration only "is lawful, which doth not ſtop in the Sa- "cramental Signe, but is directed unto Chriſt "ſitting in Heaven. In which words, he clearly juſtifies, and approves the Practiſe of all thoſe *Proteſtant Churches*, which openly renounce *Tranſubſtantiation*, and the *Adoration* of the *Hoaſt*, which is built on that Tenet; directing their worſhip in the Act of *kneeling* at the *Sacrament*, ſolely, and immediately to *Chriſt* in Heaven.

2. *Beza, Epiſt.* 12, confeſſeth--*Geniculatio, dum Symbola accipiuntur, ſpeciem quidem habet piæ & Chriſtianæ Venerationis, ac proinde olim potuit cum fructu uſurpari.*--"Knee- "ling, in the Act of receiving the Sacrament, "hath truly the face of a godly, and Chri- "ſtian Worſhip, and therefore might be "heretofore profitably uſed. Now, I would faine know, why this Geſture may not be uſed as piouſly, and profitably at this Day, as in thoſe auncienter Times; eſpecialy, by us of this *Church*, and *Nation*, amongſt whom there is far greater Danger of apoſtatizing from the Faith, and Feare of *Chriſt* to *Atheiſme*, and *Profaneneſs*, than of reverting to *Papal Superſtition*. The ſame *Beza* confeſſeth, that this Cuſtome of *kneeling* was not derived

derived from the *Papists*; but rather (as he thinks) their Superstitious, and Idolatrous *Bread-worship* took beginning from this Custome. Wherein he will be found to be mistaken, for that was grounded on the Opinion of *Transubstantiation*, as by and by I shall make it appear.

3. *Peter Martyr*: *loc. Com: Class:* 4. *c.* 10. § 50. *Quemadmodùm Augvst: admonebat, sistendum non esse Gradum in Carne, sed accedendum ad Divinitatem; ita hîc ego moneo, adorando, cùm percipimus Eucharistiam, non esse consistendum in Symbolis, sed adorandum in Spiritu, & Veritate Christum sedentem in Cœlis ad dextram Patris. Quod quia simpliciores non intelligunt, propter confirmatum & roboratum errorẽ Transubstantiationis, existimarim non esse inutile, si ab adoratione externa, puta à Prostratione, vel Genu-flexione temperaremus, quoad isti docerentur. Adoratio interna potest absque periculo adhiberi, neque externa, suâ naturâ, esset mala. Multi enim piè genu flectunt, & adorant, illis Verbis Evangelii auditis, & Verbum Caro factum est. Nec tamen ipsa Verba dicenda sunt adorari, verum significata. Quod idem hic fieri quid prohibet, modò non adorentur Symbola, sed quod per illa significatur? Verum*

hoc

hoc tempore, ob prædictam Causam fortassis Adoratio externa non est opportuna, nisi frequens de his rebus esset in Concionibus mentio. "As *August*: admonished, that we should not stop "in the Flesh (of our Saviour) but approach to the God-head. So doe I here "admonish, that in our Adoration, when "we receive the Eucharist, we stop not in "the Signes, but adore Christ in Spirit, and "and Truth, now sitting in Heaven at the "right hand of his Father. Which because "the more ignorant Sort understand not, by "reason of the Errour of Transubstantiation, which is so rooted in them, I should "not think it inconvenient to abstain from "outward Adoration, *viz*: from Prostration, or kneeling, till such were instructed. "The inward Adoration may be used without Danger, neither is the Outward evil "in it's own nature. For there be many "who piously kneel, and adore, when they "heare those words of the Gospel, The "Word was made flesh. Yet those words "cannot be said to be adored, but "that which they signify. What hinders, "but the same may be here done, so the "signes be not adored, but that which is "signified by them? Yet at this Time, for the

"the Cauſe fore-alleaged, perhaps out-
"ward Adoration is not ſo Seaſona-
"ble, unleſs theſe Things be frequently
"inculcated in our Sermons. In which words he ſufficiently juſtifieth the Practiſe of our Church, wherein 1. The *kneeling*, or *Adoring* at the *Sacrament* is directed to *Chriſt* alone in Heaven, not to the *Bread* and *Wine*. 2. The *People* have been inſtructed above theſe hundred yeares in the nature of the *Sacrament*, and the object of worſhip; and are ſo far from the Doctrine of *Tranſubſtantiation*, or practiſing any *Adoration* to the Outward Signes, that too many have run into the contrary extream of ſlighting, & profaning it, either by thinking there is no Vertue, or Preſence of *Chriſt* in it, or by carrying themſelves in that careleſs manner at it, as if they believed none.

4. *Muſculus loc: Com: De Cœnâ Domini.* *Non ſic pueriliter deſipimus, ut quod Dominus menſæ accubitu per occaſionem Veteris Paſchatis in hac eſt Sacramenti iſtius Inſtitutione uſus, ad hoc eſſe factum exiſtimemus, ut normam nobis, & exemplum ad novi Paſchatis Communicationem accumbendi præſcriberet; quemadmodum nec in eo nobis poſita lex eſt, quam ſequamur, quòd non manè, ſed veſperi*

Sacramentum

Sacramentum hoc instituit. Deinde non tam est commodum, ut ingens Communicantium multitudo ad mensas accumbat in Ecclesiâ, quàm erat Domino, ut cum paucis, duodecim viz: *Discipulis, ad unam mensam accumberet:* that is, "We are not so childishly foolish, "as to think, because the Lord sate [or, "leaned,] at the Table at the Institution of "the Sacrament, upon occasion of the old "Passeover, therefore it was done to the "end, that he might prescribe us a Rule, and "Paterne of sitting at the Partaking of the "New Passover; as hee appointed not us a "Law to follow, in that he instituted not "the Sacrament in the Morning, but in the "Evening. Besides, it is not convenient, "that a great Company of Communicants "should sit at Tables in the Church, as it "was for the Lord to sit at one Table with "a Few, *viz:* with twelve Disciples.

5. *Daniel Chamier, De Euchar: l. 7. c. 18. §. 10. Ipsa illa Celebratio est Actus religiosus, ac proinde separari nequit ab Adoratione Christi.* --- "The Celebration of the Sacrament is a religious Act, and therefore "cannot be separated from the Adoration "of Christ. Againe *cap. 2. § 9. Adoramus in Eucharistiâ, sed non adoramus Eucharistiam*

chariſtiam, that is, "We doe not adore the "Euchariſt, but wee adore at the Eucha- "chariſt, or in the receiving of it. Now, what fitter Geſture to expreſs this *Adoration* by, than *kneeling?* ſure, *ſitting* was never counted proper for *Worſhip*. The ſame *Author*: *lib.* 8. *cap.* 2. §. 22. *Nemo unquam ſic inſaniit, ut omnes Circumſtantias actionum Chriſti dixerit obſervandas--ſi ſumpſiſſet Panem, nec addidiſſet, Accipite, edite; tam certè importunum eſſet urgere perpetuum Eſum, quàm Accubitum: Et ſi non tantùm accubuiſſet, ſed etiam dixiſſet, Accumbite; tam ſeriò accumbendum eſſet, quàm edendum. Sed neutrum eſt. Accubuit, non juſſit accumbere. Dedit Panem, & juſſit edere.* that is, "No "man was ever ſo mad, as to affirme that "all the Circumſtances of Chriſt's Actions "were to be imitated, and obſerved. --If "he had took Bread, and not added, Take, "Eate, it had been as abſurd, and unreaſona- "ble to preſs a perpetual Eating, as a perpe- "tual Sitting. And if he had not only ſate, "but ſaid alſo, ſit ye, we ought to have as ſe- "riouſly applyed our ſelves to Sitting, as to "Eating. But it is neither ſo, nor ſo. He "ſate; hee commanded not us to ſit. He "gave Bread, and commanded us to eate.

Let

Let me adde; *He bad his Disciples to doe it in remembrance of Him, and his Passion*, which *Remembrance*, or *Memorial* is to last, till *Christ come again*, as the *Apostle* tels us. 1 *Cor.* 11. 26. And Consequently, the command binds the *Church* until his second comming, at the World's End.

6. To these I shall adde the Testimony of a Noble *Frenchman*, a great Enemy to the Superstitions of *Rome*, and as Famous for his Pen, as he was for his Sword. It is *Philip Mornay du Plessis*, in his Book of the Masse, wrote on purpose to confute the *Popish* Errours in this Point. *viz: lib.* 4. *cap.* 7. *pag.* 732: where we find him easily distinguishing thus, upon Saint *Ambroses* words. *Adoramus in Mysteriis, non Mysteria: in Sacramentis, non Sacramenta: Creatorem in Creaturâ Sanctificatâ, non ipsam Creaturam:* that is, "We adore at the Mysteries, not "the Mysteries themselves; at the Sacraments, "not the Sacraments themselves: the "Creatour in the Creature which is sanctified, not the Creature it selfe.

7. Yea, Mr. *Cartwright* himselfe the first Great Champion of the *Non-Conformists*, in his first Reply. *pag.* 131, 132; acknowlegeth again and again, that *Sitting* at the *Communion*

nion is not Neceſſary. And though he ſay, that *kneeling* is *Dangerous*; he ſaith not, It is unlawful. Now, if it be confeſſedly lawful, even in his Judgment, who was the firſt great Stickler againſt the *Ceremonies of the Church*, methinks, all ſhould conforme to that Practiſe which hath been ſo generally received amongſt us, ſince the *Reformation*; and obey lawful Authority, when it is thereby commanded. As for the Danger, pretended to be feared; may not it be juſtly eſteemed, a Feare, where no Feare is? when the very ſame Authority which commands *kneeling* at the Sacrament, forbids the *Adoration* of the outward ſignes or Elements, and openly declares it ſelfe againſt the *Romiſh* Doctrine of *Tranſubſtantiation*?

Having thus ſhewen the Judgment, and Practiſe of moſt *Chriſtian Churches* throughout the World, as touching the Geſture uſed at the receiving of the *Sacrament*; together with the Opinions, and Teſtimonies, both of the Auncient *Fathers*, and ſome Moderne *Divines*: My next work ſhall be, to draw ſome Obſervations from thoſe Hiſtorical Paſſages, which may ſerve to juſtify the Practiſe of the *Church* of *England* in this Particular. To which I ſhall add ſome other

Reaſons

Reasons, drawen partly from *Scripture*-Grounds, partly from the nature of the Duty, or Service, which this Gesture doth accompany.

1. Though it be not cleare in the *Gospel*, what Gesture our *Saviour*, and his *Apostles* used at the receiving of the *Sacrament*, yet that which they used at the Eating of the *Passeover* is expresly set down, *viz*: lying, or leaning on Couches, according to the Custome of the *Jewish Church* at that Time; which they thought fit to conforme unto, without the least Scruple, or Affectation of Singularity. So did they likewise in singing of the *Hymne* after *Supper*, and other Circumstantials, which were then generally practised, and enjoyned by the *Sanedrin*, though without any expres Command of *God* for them. And all this, that they might not give just cause of offence, whereof our *Saviour* was very tender, where the thing enjoyned, or used, was not absolutely sinful, or extreamly scandalous; yea, though sometimes he was not obliged therto in strict Justice; as appears in the Case of paying the Tribute-mony, *Mat.* 17.24: which although he was not bound to, as himselfe protested unto *Peter*, yet rather, than give offence in so smal a mat-

ter, he bad *Peter* discharge it for them Both, and wrought a miracle to that purpose. Now, though our *Saviour*, and his *Apostles* used that Gesture at the *Passover*, which was then generally practised in the *Jewish Church*; yet they could not be ignorant, that it was a different one from that commanded by *God*, and practised by his *People* at the first Institution of that Feast; for that was *Standing*, as appeares clearly enough by comparing the Circumstances set downe, *Exod.* 12. 11, 28: which cannot agree with sitting, or lying down, but with standing only. But *Philo's* words are expres, who tels us, the *Israelites* were com-
X. manded to celebrate the Passeover in *Egypt*, having their loynes girt, ἀκλινῶς, καὶ παγίως ἑστῶτι τοῖς ποσί, *and standing on their feet in a steady posture.* A Gesture suited to the present Exigent, when they were to be ready for an hasty march out of *Ægypt*. [See *Philo de Sacrif: Cainis & Abelis. Maimon: in Corban Pesach: cap.* 10. *S.* 15. *Babyl. Talm. in Pesachim. cap.* 9.] This *Beza* also informes us of, as the general Opinion of the *Jewish Doctours*, in his *Annot*: upon *Mat.* 26.20. *Jubet Dominus Agnum à stantibus calceatis, & ad iter accinctis, cum festinatione comedi.* Exod. 12. 11. *Sciendum est igitur,*

igitur, illa, ut & mandatum de Postibus, & superliminari ædium sanguine aspergendis, ad illam unicam noctem pertinuisse, quà fuit Israelitis quàm celerrimè ex Ægypto migrandum. Quod summo consensu Doctores omnes Hebræorum testantur. That is, "The Lord "commands the Paschal Lambe to be eaten "in haft, by such as stood, were shod, and "their loynes girt for their Journey: *Ex.* 12. "11. Ye must know therefore, that these Cir-"cumstances, together with the Command "of sprinkling the Doore-posts, and lintels of "their houses with Bloud, belonged to that "night only, wherein the Israelites were to "depart haftily out of Ægypt; which all the "Hebrew Doctours testifie with one Con-"sent. Methinks, this Conformity of our *Saviour*, and his *Apostles* to the Custome then received by the *Jewish Church*, though without any particular warrant, or Command of *God*, under the law, yea contrary to the Gesture used by the *Israelites* at the first Celebration, by *God's* particular Injunction; (the one, being a Posture of Haft, or motion; the other, of Rest) should be looked on, as the best Patterne of Imitation for all *Christians* at this Day, that in such indifferent Things, as these, they should readily con-

forme, and apply themſelves to the Practiſe of the *Church* wherein they live, eſpecially when determined, and enjoyned by lawful Authority, leaſt otherwiſe they chance to incurre the Guilt of Scandal, and Schiſme, and Diſobedience to their *Superiours.*

2. The *Apoſtle* ſharply taxeth the *Corinthians*, 1 Cor 11: for their unſeemly Carriage at the receiving of the *Lord's Supper*, becauſe they uſed the ſame freedome, and boldneſs thereat, as at their ordinary meales, in their own Houſes; whereas they ought to have made a great difference between the one, and the other. He tels them, they might uſe a liberty at home, but when they came into the houſe of *God*, they ought to conſider in whoſe *Preſence* they were, to what *Table* they approached; and what an holy food they were there to be made Partakers of. Elſe, they ſhould be juſtly accounted *Deſpiſers* of the Houſe of *God*, the *Church*, unfit, and unwelcome Gueſts at his *Table*, and unworthy *Communicants*, ſuch as diſcerned not the *Lord's* Body from their common Food---*Have ye not Houſes to eate, and to drink in? or deſpiſe ye the Church*

of

of God? verſ: 22. *He that eateth, and drinketh unworthily, eateth and drinketh Damnation (or Judgment) to himſelfe, not diſcerning the Lord's Body.* verſ. 29. Now this may well ſerve to awaken all ſober *Chriſtians* to a due regard of their Carriage at this holy *Sacrament*, that ſo a viſible Difference may appear in their Behaviour at This, and at the taking of their common Food; leaſt they give too juſt an Occaſion unto others (who obſerve them) to think, that they value, and honour the One, no more than the other; and, which is worſe, induce the ruder Sort (who judge by what they ſee) to eſteem the *Sacrament* accordingly. We have had too many, and too ſad inſtances of this Indifferency in ſeveral Places, where ſitting hath been of late years in uſe amongſt us. And I have been informed by ſome Eye-witneſſes, that in *Holland* (the only forreigne *Church*, in a manner, where this Geſture is practiſed) this Abuſe is too too frequent; and though taken notice of, and inveighed againſt by the *Miniſters*, yet without effect; ſo powerful an Influence hath this Cuſtome upon them. They therefore who ſo earneſtly plead for this Geſture, might do well to conſider, and apply to

themſelves that Charge of the *Apoſtle*, which they ſo frequently urge againſt the Ceremonies of the *Church*, *Abſtaine from all appearance of Evil.* 1 *Theſſ.* 5. 22: and, the Inſtance of *Sitting* at meat in the *Idols Temple*, whereby the weak and ignorant were by Degrees imboldened to eate Things ſacrificed unto *Idols*, in honour of thoſe *Idols*. This preſumptious knowledge, and over-free walk of *Theirs*, becomming a ſtumbling-block to the weak and Ignorant, 1 *Cor.* 8. 9, 10, 11. Now, they ſtumbled in giving too much honour to a *falſe God*; Ours, in giving too little honour to the *True*. That auncient Father *Juſtin Martyr* tels us, what value the Primitive Chriſtians put upon the *Lord's Supper*. Οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, ἀλλ' ὃν τρόπον διὰ λόγου θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν, καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν διὰ εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα, καὶ αἷμα ἐδιδάχθημεν εἶναι. That is, *We doe not receive theſe, as common Bread, and Drink, but as Jeſus Chriſt our Saviour was incarnate by the word of God, and took fleſh, and bloud, for our Salvation; ſo we are taught that the food which was conſecrated by him through the Prayer of the Word, and by which*

which, being converted into our Substance, our flesh, and bloud are nourished, are the very flesh, and bloud of that incarnate Jesus. Saint *Aug:* comes somewhat more home, when expounding those wordes of the *Apostle*, 1 *Cor.* 11. 29: he thus saith.-- *Apostolus indignè dicit acceptum ab eis, qui hoc non discernebant à cæteris Cibis, Veneratione singulariter debitâ.* - *The Apostle saith, the Sacrament was unworthily received by them, who discerned (or differenced) it not from other meates, by a veneration peculiarly due to it.* Therefore, in his Judgment, it was to be received with a Gesture different from that which we use at our ordinary Meales; also, with such a Gesture as expesseth *Veneration*, or *Worship*; and such an one, is *kneeling*.

3. The *Primitive Church* studiously avoided that Gesture at the receiving of the *Sacrament*, which they used at their ordinary meales, as thinking it not reverent enough; and, to put a distinction between their spiritual, and their corporal Repast, between the *Service* of *God*, and the *Serving* themselves at *Table*. Whence that auncient *Canon* of the *Council* of *Laodicea*, confirmed many yeeres after, and revived in the *Council* of *Trullo*, whereby the lying upon

Couches at the *Communion*, and the love-feasts which accompanied it, was absolutely forbidden in the *Church*, because that was the ordinary supper-posture in those *Easterne Countries*. *Tertullian* indeed speaking of the love-feasts, which followed the *Eucharist*, tels us that the *Christians* of his Time used a *Supper-posture* at them. *Apolog: cap.* 39.-*Non prius discumbitur, quàm oratio ad Deum prægustetur, &c. Before we sit* [*or lie*] *downe, we pray unto God*, &c. and a little after-- *Æquè oratio convivium dirimet--Prayer likewise ends the Feast.* But he tells us not, that this was done in the *Church*, much less, that they used the same Gesture at the *Communion*, which preceded it. Yea, he elswhere saith, that it was different from it; when he mentioneth-- *Stationem ad aram Dei, in quâ Dominus adoratur, & sacrificiorum orationes fiunt--* Standing *at the Altar of God, where the Lord is adored, and such Prayers are made as belong to the Sacrifices.* Now *standing*, we know, was never used, or accounted for a *Supper-posture*. And if *sitting* had been necessary, how durst the *Primitive Church* change it into *standing?* the example whereof is so invidiously urged against the present custom of the *Church* of *England*.

4. The

4. The *Church* of *Christ* always looked upon the *Communion-Service* (whereof the Receiving is a part) as a principal part of *Divine Worſhip*, wherein her Children renewed their Covenant with *God, and offered up themſelves an holy living Sacrifice, which is our reaſonable Service*··· We profeſs to yeeld the unbloody Service in the *Church* of *God*, and to partake of the Myſtical Bleſſings, and by that means to be ſanctified, as being made to communicate of the Holy *Fleſh*, and Precious *Bloud* of *Chriſt* the *Saviour* of all. *Cyr. Ep. ad Neſtorium. Act: Conc: Epheſ: Tom:* 1. *c.* 14. *Nos ſervitutem, quæ* λατρεία *dicitur Græcè, ſive in quibuſdam Sacramentis, ſive in nobis ipſis debemus. Aug: de Civ: Dei: lib.* 10. *c.* 4. That is, "we owe Service to "God, which the *Greeks* call λατρεία, partly in the Sacraments, partly in our own "Perſons. And *Calvin. Inſt. l.* 4. *c.* 14. §. 1. defines a *Sacrament*, *Teſtimonium Divinæ in nos gratiæ, externo ſigno confimatum, cum mutuâ noſtræ erga ipſum Pietatis teſtificatione.* That is, *A Teſtimony of God's favour to us, confirmed by an outward ſigne, with a mutual witneſſing of our Duty towards him.* Indeed, this offering up of our Selves, (which is moſt ſolemnly done in the *Sacrament*) is the

the true, and daily Sacrifice of the *Christian Church*, the Mystical *Body* of *Christ* thus offering up her Selfe by *Christ* her *high-Priest*, and *Head*, unto *God* the *Father*, as *Christ* once offered up himselfe to the same *Father* for his *Body*, the *Church*. Now in such a publique, and solemne worship, as this, the *Adoration* of the *Body* must needs goe along with the *Devotion* of the *Soule*; else, it will be lame, and imperfect. Wee shall shew our selves ashamed of *God*, and deny to profess him before men. God giveth grace to the humble, but resisteth the Proud; and will not vouchsafe to accept ought of ours, unless we first offer up our Soules, and Bodies entirely to him. The Primitive *Christians* therefore constantly used the same lowly, and reverential Gesture at the receiving of the Sacrament, which they did at the Prayers that accompanied it; whether *Standing*, (as on the Lord's Day, and all Dayes of publique Assemblies between *Easter* and *Whitsontide*) or *kneeling*, as on other Dayes.

And when the *Western Churches* thought good to turn *standing* into *kneeling* at all publick Prayers, on what Day soever, they used the same lowly Gesture at the receiving of the *Sacrament*; and the *Chancel*, or Place where

where the *Communion* was celebrated, was called, by way of Eminency, *The Place of Prayer*. Certainly then, a *Prayer-Geſture* is moſt proper for this part of *Divine Service*. All thoſe therefore, who think *kneeling* a fit poſture for *Prayer*, and practice it at other parts of the *Publick Service*, cannot with any reaſon refuſe to uſe it at the receiving of the *Sacrament*; unleſs they will contradict the Judgment, and condemn the practice of the *Chriſtian Church* in all Ages.

5. When the *Church* anciently uſed *ſtanding* in *Divine Service* on the *Lords Days*, as the moſt proper Geſture, whereby to teſtifie their Belief in the Reſurrection of *Chriſt*, yet when the *Communicants* approached unto the holy *Table* to receive the *Sacrament*, they uſed conſtantly to expreſs their Thankfulneſs, and Reverence in a Geſture of *Adoration*, by bowing their Faces, and Bodies to the Ground; wherein as they ſhewed their great Humility, ſo they ſhewed withall their high eſteem of the Heavenly Gift, which there, and then *God* vouchſafed to beſtow on ſo unworthy *Receivers*; which ſerves for a good Pattern to us at this Day, that we expreſs the ſame Reverence by a like Geſture of *Adoration*. And ſeeing that now the

the *Western Churches*, and ours in particular, usually expresseth the act of *Adoration* by *kneeling*, what fitter Gesture, then that for this holy, and solemn *Service*.

6. The far greater part of the *Protestant* X *Churches* at this day, receive the *Sacrament kneeling*; and those who receive it *standing*, when they receive, make a reverential Bow at their approach to the Holy *Table*. As for *Sitting*, the Gesture which is so much contended for, and affected by our *Non-Conformists*, it was never heard of in the *Christian Church*, till of late years, and then used but by one Forreign *Church* (that of *Holland*) which goeth under the name of *Reformed*. Whose practice herein, sure no wise, and sober *Christian* will esteem so considerable, as to judge it should give law to all the rest. Were it not far more equitable of the two, that this should rather conform to the major part? as those few + *Churches* in the Primitive *Age*, which kept *Easter* on the Fourteenth Day of the First month, on whatsoever day of the Week it fell (though they had *Apostolical Tradition* for it) yet for Peace, and Orders sake, readily conformed to the greater number, which kept it always on the Lords Day, as it was generally

generally agreed on in the first general *Council* held at *Nice*.

7. Those few *Churches*, and *Divines* which commend *sitting*, as the fittest Gesture, or dislike *kneeling* at the *Communion*, neither think that necessary, nor this unlawful. They commend *sitting*, as that which they suppose most consonant to the Primitive Practice, and to the nature of a *Supper*. The groundlesness of which conceit hath been in part demonstrated, and shall be farther. And they mislike *kneeling* meerly for the danger, or scandal thereof, as that which they think countenanceth the *Romish Adoration* of the *Hoast*, and confirms the *Papists* in their Idolatry, and Superstition. Now if this Reason might pass for tolerable, and be allowed at first, whilst such *Adorations* were in daily view to provoke the *Reformers*, or at least fresh in memory, and the People newly weaned from such Superstitions, so as to make some few *Churches*, and *Doctors* to lean unto the other extreame; yet it cannot be rightly judged to have the same force at this day, when the People generally (especially those who condemn *kneeling*) are so far from *Popery*, that they are running apace into *Prophaneness*, and *Irreverence*, and

and *contempt* of *Divine Service.* How many be there amongſt us, who have neglected the very ſubſtance of the Duty, in not receiving the *Sacrament* for many years? how many, who think themſelves above the *Ordinance?* Yea, many, who deny the whole myſtery of our *Redemption*, by entertaining old Hereſies concerning our *Saviour*, whoſe death is therein commemorated, and the Benefits thereof applied unto the worthy *Communicants.* As for our firſt Reformers, they were ſo far from thinking it ſcandalous to retaine *kneeling* at the *Sacrament*, that they did it on purpoſe to avoid the ſcandal, which otherwiſe would have been given to the *Papiſts*, and to ſtop their blaſphemous mouths, who vilified the *Sacrament* given in our *Church*, with the odious and ignominious Names of *Bakers Bread*, *Vintners Wine*, *Profane Elements*, *Ale-cakes*, and ſuch like reproachful *Terms.* Wherefore to teſtifie their due eſteem thereof (the *Bread* and *Wine* being conſecrated to ſo bleſſed and holy a uſe, as is the *Communion* of the *Body* and *Bloud* of *Chriſt*) and repel the ſlander of ſuch virulent Tongues, they thought fit to ſhew their inward regard of it,

it, by their outward *Reverence* in *Kneeling*. Thus, as *Physick* is necessary for the *Patient*, not essentially, as his daily food; but accidentally, because of his present *Infirmity*; so *kneeling* is prescribed, as a necessary Gesture at the receiving of the *Communion*, partly to vindicate the *Church* from the slanders of the *Papists*; partly to reform, or prevent the irreligious Behaviour of the *Profane*. And the same prudent course did the Church of Christ take in the ancient times, at that other *Sacrament* of *Baptisme*; wherein she first used a threefold immersion, by an *Apostolical Tradition*, to express her Faith in the *Trinity*, and her Detestation of the contrary Heresies of *Praxeas*, *Hermogenes*, and *Sabellius*. But when the *Arians* afterwards abused this Rite to the countenancing of their error, touching the diversity of *essence* amongst the three *Persons*, the *Orthodox Christians*, to shew their dislike thereof, used a single Immersion; yet not condemning the other. So *Greg.* the Great, and *Conc. Tol.* 4. *Can.* 5. When *Arianisme* was scattered, the *Church* freely used, either one, or other, as they thought fit. So though some few *Churches* thought fit to use *standing*, or *sitting* at the *Communion*,

nion, in the beginning of the *Reformation*, the *Adoration* of the *Hoaſt* being then freſh in memory, the better to avoke the *People* from it, and to ſhew their own Abhorrence of it. Yet now, on the rooting out of Popery, and the ſetling of the *Reformation* for ſo many years, the caſe is much altered. It is a good Rule in the law, *Cauſâ ſublatâ, tolli conſtitutionem ex cauſâ illâ ortam.* - *That the cauſe being taken away, the conſtitution grounded thereon, ſinks with it.* The *Chirurgeon* deals otherwiſe with a *foule ſore*, then with a wound that is come to *Agglutination*. How much more reaſon is there to retain *kneeling* amongſt us, who have had it appointed by our firſt *Reformers*, and found it continued ever ſince, until theſe late unhappy Diſtractions, wherein we have welnigh loſt the Very Subſtance of Religion, together with the Ceremonies.

8. The *Proteſtant-Churches* of *Poland*, though differing in ſome other Particulars, yet when they met together at ſeveral Times and Places, to agree (amongſt other Points, which they accounted either moſt materal, or moſt feizible) upon ſome uniforme order in the receiving of the *Sacrament*; though they permitted *Standing* thereat, to ſome of

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the *Helvetick Confession*, who had been anciently used to it (for those of the *Augustane*, and *Bohemick*, always communicated *kneeling*) and could not so soon, or so easily be induced to break their old Custom; yet they absolutely condemned *sitting*. The Reasons whereof are remarkable, and to be well heeded by us of this distracted Nation, whose case, and condition doth so near resemble Theirs. 1. They tell us, that none scrupled at *kneeling*, but the simpler, and more ignorant sort. 2. That some affected *sitting* out of a fooliſh mistake, and pretence of imitating *Christ* therein. 3. That this Gesture of *sitting* was contrary to the Practise of the *Evangelical Churches* throughout *Europe*. 4. That it was introduced by the *Arianizing Anabaptists*, who revolted from them, and fell into several Blasphemous Errors, touching the *Trinity*, and our *Blessed Saviour*, and handled *Christ* as rudely, and prophanely, as they did his *Sacraments*, by setting themselves in the same *Throne* with him, as if they had been his *Equals*; and therefore it was fit to be left unto them, as a marke of Distinction, whereby they might be discerned from the *Orthodox Professors*. I would to *God*, we

had not too much Ground of saying the
X. same at this Day, when so many *People* amongst us, have been drawn away, and misled into several Blasphemous Errours (touching *Christ* especially, and the *Trinity*) and are like to continue therein, and increase in number, as long as they see such Unconformity, and Disobedience in several of the *Ministery*. For how can we think, in any Reason, to reduce these *Sectaries* unto the *Unity* of the *Faith*, whilst so many amongst us break the *Unity* of the *Church*; and can neither accord with their *Brethren*, nor obey their *Superiors*? Our Arguments will prevail little; and our Authority, less. Were it not far better, after the example of these
X *Polonian Churches*, to leave *sitting* unto the *Sectaries*, as a Character of difference, least otherwise we seem to countenance them in their Errors? Especially, when that fancy of reigning with *Christ* here upon Earth, hath so strongly possessed many of their Brains, that it hath set them upon desperate Projects to make good, and fulfill their Dreams.
X I hope that I shall not be thought to speak without Reason, when I have told you, that Mr. *Archer*, the late *Chiliast*, hath the same Ground for *sitting* at the *Communion*, who would

would have it then used, as a Badge, and Cognizance of *Christians* believing in *Christs* promise of coming to Reign on this Earth again, and to take them into a familiar and a kind of equal Conversation with him; which Conceit of his, methinks, may not be unfitly dasht by that Check of *Augustus*, which he gave to one who entertained him meanly, *I did not think that you, and I had been so familiar.* It is worthy also our observation, that as the multiplying of *Sects*, and *Heresies* in *Poland*, was the unhappy fruit of the Dissension of those *Churches*, (especially about the matter of the *Sacrament*) so it proved the happy occasion of uniting them together. God grant, we may learn wit by their example.

9. The nature of the Service, if well considered, requires the most humble, and reverential Gesture. For in the receiving of this Holy *Sacrament*, we are made Partakers of all the *Benefits* of *Christs* Death, and Passion, which therein are conveyed unto us, and thereby applied. We therein also offer up our selves, both Souls, and Bodies, with all that we have, or are, unto *God*, in the nature of a Peace-offering, or Sacrifice of Thanksgiving, for the many

great unſpeakable Benefits, beſtowed upon us through *Chriſt*, when he offered up himſelf unto his *Father* a Propitiatory Sacrifice upon the Croſs. Therein we receive a Pardon of our Sins paſt; Power to ſubdue Corruptions, and overcome Temptations for the time to come; Peace of Conſcience ariſing from Both, and a certain Pledge of our Reſurrection to a Life Eternal. Do not all theſe, do not any of theſe, require as much Humility, as Thankfulneſs? And is it not fit to expreſs that Humility (eſpecially, in the *Publick Service*, where *God* is moſt honoured, and requires us to honour him in the eyes of *men*) by the lowlieſt demeanour, thereby to ſhew, and teſtifie our inward Devotion? If we were to receive a Pardon, or any conſiderable favour from an earthly *Prince*, we would not make the leaſt ſcruple to receive it *kneeling*; but rather condemn any one of unſufferable Pride, and Arrogancy, Folly, and Ingratitude, who ſhould think much to uſe that humble Geſture. Nay, if we were but admitted to kiſs the *Kings* Hand, we would readily kneel to receive ſo eaſie, ſo ordinary a Favour. *Children* uſe the like Geſture, when they aske their *Parents* Bleſſing; and when a *Subject* doth Homage to his *Prince*, he performes it with the

the ſame Reverence. Shall we then doubt, or deny to perform the ſame, when we receive a Pardon from the Great *King* of Heaven and Earth, the *King* of *Kings*, ſealed unto us in this *Sacrament?* When we receive the Gift of Eternal Life, conveyed unto us by *Chriſt*, of whom we are therein made Partakers? When alſo we do ſolemn homage unto our *Lord*, and *Saviour*, by devoting our ſelves wholly to his Service, who once devoted himſelf a Sacrifice to *God* for our Salvation? Sure, there is ſtrength in this Argument, if either Reaſon, or Religion may be judge. For thus *God* himſelf argues with his *People* by the *Prophet Malachi. A Son honoureth his Father, and a Servant his Maſter. If then I be a Father, where is mine honour? and if I be a Maſter, where is my fear? Ye ſay, the Table of the Lord is contemptible. And if ye offer the* Blind *for Sacrifice, is it not evil? And if ye offer the lame, and the ſick, is it not evil? offer it now unto thy Governor. Will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts? Ye brought that which was torne, and the lame and the ſick. Thus ye brought an Offering; Should I accept this of your Hand, ſaith the Lord? I am a Great King, ſaith the Lord of Hoſts, and my name is dread-*

ful among the Heathen. Mal. 1. 6, 7, 8; 13, 14.

x. And if we look upon *Scripture-Patternes*, we ſhall find that the moſt eminent *Saints*, and *Servants* of *God* have uſed the lowlieſt Geſtures on any of theſe Occaſions, and that not only unto *God* in Perſon, but to his *Deputies* alſo who repreſented him; to his *Princes*, *Preiſts*, and *Prophets*. When *Abigail* came to aske pardon of *David*, for her husband *Nabal*, *ſhe bowed her ſelfe to the Ground, and fell at his feet.* 1 *Sam.* 25. 23. So did *Joſeph's Brethren* to him, when they were caught in a ſuppoſed Theft. *Gen.* 44. 14. Yea, ſo did *Abſalom* (as wicked and proud, as he was) upon his returne to his *Father*. 1 *Sam.* 14. 33: when the ſame *Abigail* would expreſs her thanks to *David* for ſignifying by his Meſſengers his intention of marrying her, ſhe uſed the ſame Geſture. 1 *Sam.* 25. 41. The like uſed *Abraham* to the *Hittites*, when they granted him the *Sepulchre* he petitioned for. *Gen.* 23. 12. So did *Jacob*: *Gen.* 47. 31. *Jehoſaphat* alſo, and his *People*, on good Newes. 2 *Chron.* 20. 18. When *Joſeph* brought his Sons to be bleſt, he thus expreſt his Deſire, *Gen.* 48. 12. *Bathſheba*, and the *Prophet Nathan* did the like, when they petitioned

petitioned *David*, in behalfe of *Solomon*. 1 *King*. 1. 16. 23. *Jacob*, thus expreſt his reſpect to his Elder Brother *Eſau*. *Gen*. 33. 3. *Salomon* his Duty to his mother *Bathſhebah*, 1. *King*. 2. 19. *Araunah*, his homage to King *David*. 2. *Sam*. 24. 20. How much more Reverence is due, when all theſe meet together, as they doe in the *Sacrament*, wherein we receive a Pardon, and a Bleſſing, and have our Intereſts in the Kingdome of Heaven renewed and confirmed to us; wherein, we offer up thanks-giving for the greateſt of Favours; petition the great *God* for Grace, and Glory in behalfe of our Selves, and others; and performe Solemne Homage to our *Soveraigne* Lord and *Maſter*?

But more eſpecially we find theſe lowly Geſtures uſed at the Sacrifices. So the *Iſraelites*, when they bleſſed *God* thereat, by King *David's* command. 1. *Chron*. 29. 20. The like they did at the firing of the Sacrifice; whereby *God's* acceptance was ſignified, 2 *Chron*. 7. 3: and 1 *King*. 18. 39. *Hezekiah* alſo, and his *People*, at the ſolemne Sacrifice. 2 *Chron*. 29. 29, 30. Now, in the Sacrament, there is not only a lively repreſentation, and a grateful Commemoration, of that great Sacrifice, which *Chriſt* offered up-

on the Croſs for our Redemption, (where-of all theſe were but imperfect Types, and Shadowes) but alſo an effectual Application of all the Benefits thereof, unto every worthy *Communicant*. Therein alſo we offer up unto *God* all that we have, or are, the Sacrifices of Praiſe, and Almes, as the *Apoſtle* cals them, *Heb.* 13. 15, 16. Our Bodies alſo, and our Soules. And have we not reaſon to uſe the ſame lowly Geſtures at the time, when ſo manifold a Sacrifice is offered up unto *God*?

Eſpecially, when we find ſeveral Prophecies of theſe Geſtures to be uſed towards our *Saviour*, which ſure we cannot preſent him with at a fitter Time, than when ſo ſolemne a Service is performed to him--*I have ſworne by my ſelfe, that unto me every knee ſhall bow. Iſa* 45. 23: which the *Apoſtle* applies unto our *Saviour*. *Rom.* 14. 11. *They that dwell in the wilderneſs, ſhall bow before him--Yea, all Kings ſhall fall down before him. Pſal.* 72. 9, 11. Every knee muſt bow, none excepted. Not the vileſt, and moſt barbarous, thoſe in the Wilderneſs: not the higheſt amongſt men, to whom all others bow; *Kings* are not exempted. All then are comprehended, and obliged to this Service; except

except we intend by refractory Irreverence to contadict those Prophecies, and nullifie them as far, as lies in us.

10. The most proper Gesture for *Prayer* is *kneeling*, as that which is the most humble, and devout. And this Gesture is recommended to our imitation by the most eminent persons, and the most exemplary Patterns in both *Testaments*. By King *Solomon*, a great *Prince*; by *Daniel*, a great *Prophet*; and by *Ezra* a famous *Priest*, under the Law: by Saint *Peter*, and Saint *Paul*, the two great *Apostles*; by Saint *Stephen*, the first *Martyr*; and by *Christ* himself, the great *Pattern* of *Perfection* under the *Gospel*. Neither is this denied by the *Non-Conformists*, who allow of *kneeling* at *Prayers*, both by their Judgment, and Practice, at other times. For though there be too many at this day, who are so wretchedly careless, and irreverent, as to sit at them; yet I hope there is scarce any of them so strangely impudent, as to plead for *sitting* at *Prayers*, as the most fitting Gesture, or to condemn *kneeling*. Now it is most clear, that in our *Church of England*, the very same Authority, which enjoyns the *Communicant* to kneel at the receiving of the *Sacrament*,

enjoyns

enjoyns the *Minister*, who gives it, to deliver it with a *Prayer*; and which is more, the *Receiver* is to testifie his assent to that *Prayer*, by saying *Amen*, at the close, according to the ancient Custom of the *Church*. This is attested, not only by those antient *Constitutions*, which go under the name of the *Apostles*, but also by *Cyril* of *Jerusalem*, for the *East*; and by Saint *Augustine* for the *West*, as the practice, and general usage of the *Christian Church*. *Const. Apost. lib.* 8. *cap.* 12. thus directeth the Service--- Ὁ ἐπίσκοπος διδότω τὴν προσφορὰν, λέγων, σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. Ὁ δὲ διάκονος ἐπιθέτω τὸ ποτήριον, καὶ ἑπιδιδὺς λεγέτω, Αἷμα Χριστοῦ, ποτήριον ζωῆς· καὶ ὁ πίνων λεγέτω, Ἀμήν. That is, *Let the Bishop give the Oblation* [*of Bread*] *saying, The Body of Christ; and let him that receiveth it, say Amen. Then the* Deacon *having taken the Cup, and delivering it, let him say, The Bloud of Christ, the Cup of Life; and let him that drinketh, say Amen.* *Cyrill* of *Jerusalem* tells us the same, in his Instructions to the *Communicant*, *Orat: Mystag.* 5*ta*. The Place before cited-- Δίχα τὸ σῶμα τοῦ Χριστοῦ ἐπιλέγων τὸ Ἀμήν. Εἶτα περσίρχε τῷ ποτηρίῳ τοῦ ἅιματος, κύπτων, καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος, λέγων τὸ Ἀμήν.

That

That is, *Receive the Body of Christ, saying withal, Amen. Then approach to receive the Cup of* [*Christs*] *Bloud, bowing thy self, and saying, Amen, after the manner of Divine Worship, and Adoration.* Saint *Augustine* also witnesseth for his time, saying *Universa Ecclesia accepto sanguine Christi, dicit, Amen.* That is, *The Universal Church at the receiving of the Bloud of Christ, saith, Amen.* So he *Resp. ad qu. Orosii*, 49. Methinks, they who scruple not to *kneel* at other *Prayers*, should make as little question to *kneel* at this; which though a very short one, is a very solemn, and material one: especially, when at the same time, if they really be such devout Receivers, as they would be thought to be, they lift up their Hearts in secret *Prayer*, and *Praise* unto *God*; in *Praise*, for the great Benefits there bestowed, *Christ*, and his Merits; and in *Prayer*, for a Blessing upon the *Sacrament*, that it may prove effectual to those ends for which *God* appointed it, and that themselves may for the future walk in some measure answerable to so great, and undeserved mercies. Sure, *kneeling* will best suit both with that publick *Prayer* of the *Minister*, and this private one of the *Receiver*, as that which best expresseth both his

his Humility, and his Thankfulneſs. Now if any are pleaſed to cavil that the *Miniſter* who officiates, and pronounceth the *Prayer*, ſtands at the ſame time when the *Communicant* is enjoyned to *kneel*, they have as much reaſon to except at him, when he uſeth the ſame Geſture at the pronouncing of the *Bleſſing*, which is a like ſhort *Prayer*; at *Parents* alſo, when they bleſs their *Children*; and at the Prieſts under the Law, who uſed the ſame Poſture, when they bleſſed the *People* at the *Paſſover* : 2 *Chron.* 36. 27. Yea we read that *Jacob* ſate upon the Bed, when he bleſſed the two Sons of *Joſeph* in the ſame Prayer-Form. Whereas they, with their Father *Joſeph*, received the *Bleſſing* with a very low *Bow*. *Gen.* 48. 2, 12.

X. 11. The more worthy any Creature, or Ordinance of *God* is in it ſelf, or the nearer Relation it hath unto *God*, the more honour, and reverence is due thereto. So the parts of the *Tabernacle*, and *Temple*, *viz.* The *Court*, the *Holy Place*, and the *Holy* of *Holies*, had ſeveral Degrees of *Holineſs*, and were regarded accordingly. The *Levites* might officiate in the *outward Court*; the *Prieſts* only in that which was called *Holy*; the *High-Prieſt* only might enter into the *Holy*

Holy of *Holies*, and that but once a yeare. So for the *Sacrifices*; ſome of them muſt be eaten by any whom the *Officer* would invite; ſome by the *Prieſt* alone; and others muſt be entirely offered up unto *God*, and conſumed upon the *Altar*. Now the *Sacrament* of the *Lords Supper*, hath been always accounted the moſt Sacred, and Solemn Ordinance of *God* in the *Chriſtian Church*, and *Chriſt* himſelf hath taught us, that his *Body*, and *Bloud* are therein contained, and communicated unto us thereby. Whence it will follow, that we owe a proportionable Reverence thereto, and are to honour *God* thereat, with the greateſt Humility, and Devotion. When the *Angel* of the *Lord* appeared in the *Buſh*, *Moſes* was forbid to approach too near, and commanded to pull off his Shoes, becauſe the place, whereon he ſtood, was *Holy Ground*, *Exod.* 3. 5. Shall we then irreverently approach unto that *Table*, whereat the *Lord* of *Angels* is preſent, attended by thoſe Heavenly Officers; preſent, in ſo near, ſo ſtrange, ſo myſterious a way? *Moſes* then hid his face at that dreadful ſight, *ver.* 6. and ſhall we come to the *Sacrament* with bold Looks, and Geſtures, as if we were *Chriſts* Fellows, and

and Equals? When *Jacob* saw *God*, but in a night-Vision, he was presently struck upon his waking, with an awful Regard, which made him say, *How dreadful is this Place? this is no other, but the House of God, and this is the Gate of Heaven*--- *Gen.* 28. 13, 16, 17. Shall not we be alike affected at the *Sacrament*, and ready to express our Regard of it, wherein we are admitted, not only to his *House*, but to his *Table*; not only see the *Gate*, but eat the *Bread* of *Heaven*, the *Celestial Manna*? The Antient Fathers of the *Church* have therefore upon all occasions, endeavoured to strike an awe in us, and work a due regard toward the *Sacrament*, by the high, and venerable Titles which they bestowed thereon. *Chrysost.* in 1 *Cor.* 10. 16. calls it, μυστήρια φοβερὰ, *Dreadful Mysteries*--- τὸ ποτήριον τὸ φοβερὸν, καὶ φρικωδέστατον--- *The awful, and most dreadful Cup*; and the whole Service, wherein *Christ* is offered up representatively, instead of the slaughtered Beasts under the Law, he calls--- πολλῷ φρικωδέστερον καὶ μεγαλοπρεπέστερον ἱερουργίαν, *A Service much more dreadful, and Majestical, then any under the Law.* *Greg. Naz.* calls it, μεγάλων μυστηρίων ἀντίτυπον, *The Copy, or resemblance of Great Mysteries.*

ſteries. Saint *Aug. de Verb. Dni. Serm.* 28: calls it, *Cœleſte, & venerabile Sacramentum*, *The Heavenly, and Venerable Sacrament.* *Greg. M. Dial.* 4. *c.* 58. tells us, that none of the Faithful doubt, but that at the time of Conſecration, *ad Sacerdotis vocem Cœlos aperiri, Angelorum choros adeſſe*, *The Heavens are opened at the voice of the Prieſt, and the Quire of Angels preſent.* *Dionyſ.* (as before) calls the Sacramental Signes, Σεβάσμια Σύμβολα, *Venerable, or Adorable Signes.* The *Communion-Table* is alſo honored with the Titles of, Ἱερὰ, μυστικὴ, φοβερὰ, βασιλικὴ, *Holy, Myſtical, dreadful, royal.* Sure, theſe ancient worthies of the *Church*, were much miſtaken in the miſapplying of ſuch Holy, and Honorable Titles to the *Sacrament*, with the Service, and Table that attend it, if no manner of awefulneſs, or veneration were due unto it: or they are much miſtaken at this day, who think the Ordinance ſo mean, and the *Table* ſo contemptible (as thoſe in the Prophet *Malachi*'s time did) that any careleſs Poſture is good enough for it, and *kneeling* too good.

Adoration indeed is due unto *God* alone, but a Religious Reverence is due unto ſuch Crea-

Creatures, and Ordinances of his, as have a peculiar Relation unto him, and in regard thereof, are ſtyled *Holy*; to his *Day*, his *Houſe*, his *Word*, his *Service*, conſiſting in *Prayers*, and *Praiſes*. All which, if taken by themſelves, are of the ſame Nature with other *Days*, *Houſes*, *Writings*, and *Services*. Yet the *Non-Conformiſts*, I preſume, allow of ſome difference between the *Church*, and their *Private Houſes*; between the *Bible*, and other ordinary *Books*; between the *Service* of *God*, and of *Men*, and ſcruple not to make that difference appear by their outward Carriage, and Demeanor. How then comes it to paſs, that the *Bleſſed Sacrament* of his Supper, that moſt Holy, and Solemn Ordinance, which he left us as a pious Memorial of his *Paſſion*, when himſelf was now to leave the World, ſhould be thought unworthy of any peculiar *Reverence*, but have the ſame negle&ful Geſture uſed at it, as at our ordinary Meals?

Neither will the ſame *Perſons* deny, but that at the time of Receiving, they yield an *intentional Reverence*, or *Adoration* of Soul unto *God*. I would faine know then, why they will not expreſs it at the ſame time by an anſwerable *Geſture*, ſuch as *kneeling*

ing is, whereby to teſtifie their own *Devotion*, and excite that of others. They allow of lifting up the Hands, and Eyes in *Prayer*, with other ſignificant expreſſions of their Zeale, and Devotion; why not as well of *kneeling* at the *Sacrament*, whereby to expreſs their *Humility*? I hope, they will not ſay, they have none to expreſs, or that they are aſhamed to own it in Publick. There is no Pious *Affection*, or *Diſpoſition* of the *mind*, but, if it be reall, and hearty, will endeavour to ſhew it ſelf outwardly upon all good occaſions. *Godly Indignation* in the *Publican* commanded his hands to knock on his Breaſt. *Luke* 18. 13. *Faith* moved the *Womans* hand, to touch the Hem of *Chriſts* Garment. *Mat.* 9. *ver.* 20, 21, 22. *Charity* ſtretched forth the *Samaritans* hand, to bind up the wounds of the half-dead *Traveller*. *Luke* 10. 34. *Sorrow* for *Sin* cauſed *Peters* eyes to poure forth ſtreams of bitter Teares. *Mat.* 26. 75. *Zeale*, and *Earneſtneſs* to know the will of *God*, and the way of Salvation, fixt the eares of *Lydia* to attend the word of *God*, preached by Saint *Paul*. *Acts* 16. 14. And *Hope* lifteth up pure hands unto *Heaven* in Prayer, in confidence of *Gods* Promiſes. 1. *Tim.* 2. 8. And ſhall *Humility* on-

ly be idle, and unessectual? Shall it have no power, or force at all, to demonstrate it self in acknowledgment of so undeserved Mercies, whereof it is made Partaker in the *Sacrament*, by some *significant Gesture* at the receiving thereof, in some measure proportionable to the pious, and lowly affection of the mind? I hope, they will not reply, that no *significant Ceremonies* are to be used in *Gods Service*, whereas some of their *Forefathers* have supplicated for *Sitting*, as a *Gesture* fit to set forth *Rest*, and the accomplishment of *Ceremonies* in *Christ*: Others disputed for it, because it is best agreeable with our *Cobeirship*. And others have urged *standing*, as better consorting with the *Eucharist*, which is a *Sacrament* of *Thanksgiving*. If notwithstanding all this, they disclaime *significant Ceremonies*, sure they are very uncertain *Oracles* to hearken unto, and as unconstant Guides to follow.

12. All things indifferent, which are to be used in the *Service* of *God*, are in the Disposition of the *Church*. But the *Gesture* in the Act of receiving the *Sacrament* is such an *Indifferent Thing*; as having neither *Precept*, nor *Prohibition*, nor expres *Determination*

mination in the *Scriptures. Ergo.* The truth of the *Propoſition* is confeſt by Mr. *Cartwright* himſelf, in his firſt Reply, *pa.* 18. *I know no man* (ſaith he) *who ever denied, that the Church may make Orders in ſuch Things as are not ſpecified, and preciſely determined in the Word of God.* And the truth of the *Aſſumption* is ſufficiently clear from Holy *Scripture.* For neither in the *Goſpel*, nor in St. *Pauls* firſt Epiſtle to the *Corinthians, chap.* 11. Where the order, and manner of the Celebration is very punctually ſet down; nor elſewhere in holy Writ, is there one word to be found touching the Geſture which our *Saviour*, and his *Apoſtles* uſed at the firſt Inſtitution; or, which the *Primitive Chriſtians*, in the *Apoſtles* days, uſed at the celebration thereof; though the *Apoſtle*, in the place alledged, exactly ſets down the other circumſtances of *Time*, and *Place.* Much leſs is there any Precept touching this particular, to bind the *Church* in all ſucceeding Ages. Doubtleſs, if the Geſture, which *Chriſt*, and his *Apoſtles* uſed at the firſt, had been material, or neceſſary for our Imitation, it would have been left ſomewhere upon Record, that ſo we might have had a certain Pattern to follow. But ſeeing it is

not, why ſhould we not think it left free to be determined by the *Church*, conſonantly to thoſe *Apoſtolical* Rules of *Decency*, *Order*, *Edification*, and *Peace*, which are preſcribed? *Rom.* 14. 19. 1. *Cor.* 14. 26, 40.

Theſe Reaſons, duly weighed, will ſerve to anſwer moſt of thoſe Objections, which have been urged againſt *kneeling* at the receiving of the *Sacrament*. Yet for the better clearing, and confirming of the lawfulneſs, and fitneſs, and conſequently of the neceſſity of uſing this Geſture, when commanded by lawful Authority; I ſhall ſet down ſuch Objections, as I have met with, and ſubjoyn their Anſwers for farther ſatisfaction.

Object. 1. That Geſture which our *Saviour*, and his *Apoſtles* uſed, at the *Inſtitution* of this *Sacrament*, is moſt fit, and decent, and obliegeth all *Chriſtians*. So excellent, and authoritative a *Pattern* hath the force of a *Precept*. Now, that our *Saviour*, and his *Apoſtles* ſate thereat, ſeems clear from the Hiſtory of the *Goſpel*; wherein we read, that they ſate at the *Paſsover*, at the cloſe of which Feaſt the *Sacrament* was inſtituted; and there is not the leaſt mention of changing their *Poſture* throughout the whole time that the *Supper* laſted. If the *Apoſtles* then

kneeled

kneeled not, but uſed a Fellow-like Geſture with *Chriſt*, with whom they *ſate* at the ſame *Table*, is it not a great Hypocriſie in us, to pretend greater Reverence, and Devotion in receiving it, than the *Apoſtles* uſed?

Anſwer. 1. The maine of this Objection hath been already anſwered in the parts thereof, for I have already ſhewn, that 1. There is not any clear Proof in the *Goſpel*, what Geſture our *Saviour*, and his *Apoſtles* uſed at the firſt Celebration of the *Sacrament*, which doubtleſs would have been mentioned, if that which they then uſed had been neceſſary for the Service. 2. The Geſture uſed at the *Paſſover*, which preceded it, was not *ſitting*, but *Lying down*, or *leaning* on Couches. 3. In the uſe of this Geſture at the *Paſsover*, *Chriſt*, and his *Apoſtles* accommodated themſelves to the preſent Cuſtom of the *Jewiſh Church*, wherein they lived; very differently from the firſt Inſtitution, at which time *ſtanding* was uſed, and that by *Gods* command: which is a fair warrant for us, to conform in the like caſe to the Practice of the *Church* wherein we live; and not to take temporary Circumſtances of Religious Actions, and Services, for neceſſary, and univerſal Commands. X.

4. They might possibly, for ought appears to the contrary, change that Gesture which they used at the *Passover*, into a different one, when the *Sacrament* came to be celebrated; seeing we read, that in the distance between them, our *Saviour* rose from the Table, and washt his *Disciples Feet*

2. If it could be clearly proved, that *Christ*, and his *Apostles* used such a particular Gesture at the receiving of the *Sacrament*, and that Gesture to be *fitting*; yet no forcible Argument could be drawn from thence to obliege all *Churches* at this day to use the same; no more then to conform our selves unto other *Circumstances* which accompanied that first Celebration, which yet are neither practised, nor prest by our *Non-Conformists*; *viz.* That it was celebrated by *Night*, *after* Supper, in a private Chamber, by men only, and those but twelve in number, and all of them of the same Family, or constant retinue of our *Saviour*; also that the *Bread* was unleavened, and the *wine* mingled with water, according to the custom of the *country*, as the Ancients generally held, and as generally imitated. See *Prov. 9. 2. Just. Martyr, Apol. 2.* What a noise would have been raised, if the *Evangelist* had told us

[κατακείμενων

[καθιζόντων αὐτῶν] instead of [ἐσθιόντων] that instead of [*As they were eating*] *Christ took Bread, and blessed it*--he had said [*As they were sitting*]-- And yet these men think it not requisite to celebrate the *Sacrament after Supper*, as our *Saviour* than did. As little care do they take to imitate either *Him*, or his *Hearers*, in the Gesture which they used at the *Preaching*, and *Hearing* of the *Word*; for we read that it was our *Saviours* Custom to sit when he preached, the people standing all the while; which Practise our *Non-Conformists* do utterly cross, amongst whom the *Preacher stands*, and the *People sit* all the while. Let me add one *circumstance* more, which was preparatory to our *Saviours* first Celebration of the *Sacrament*, and was very solemnly performed by him, *viz.* his rising from the *Table* after the *Paschal Supper*, and washing his *Disciples Feet*. A thing done with so much solemnity by our *Saviour*, and the passages thereof so exactly set down by the *Evangelist* St. *John*, that in all reason it might be thought to obliege the *Church* to a perpetual and universal observance, but that we find it otherwise understood by the Primitive *Christians*, who never looked thereon as a necessary

binding Ordinance, or generally practiſed it. Yea, if we more narrowly look into the Paſ-
X. ſages there recorded. *Jo.* 13. 2-17. we ſhall find that it looks like a *Sacrament* of it ſelf, inſtituted and enjoyned by Chriſt at the very ſame time, when he ordained the *Sacrament* of his laſt Supper. For we find there, 1. An outward viſible Signe; *Water. ver.* 5. 2. An inward, ſpiritual Grace; *Part with Chriſt, Cleanſing from Sin, Sealing of Pardon*; which is the *Promiſe* annext to it, *ver.* 8, 10. 3. A myſterious Signification, then not well underſtood by the *Apoſtles*, *ver.* 7. As neither was the myſtery of his Death, and Paſſion, though lively repreſented by the *Sacrament* of his *Supper*. 4. A ſtrict command of obſervance. *ver.* 14, 15. *Ye ought to waſh one anothers Feet. For I have given you an example, that ye ſhould do, as I have done to you.* 5. The neceſſity thereof ſhewn in order to Salvation, *ver.* 8. *If I waſh thee not, Thou haſt no part with me.* 6. Let me adde that *Judas* was at both alike, and alike unclean. *ver.* 10, 11. Yet, notwithſtanding all this, our *Non-Conformiſts* think not themſelves oblieged to uſe this *Ceremony*. Why ſhould they then think themſelves more oblieged to uſe the ſame

ſame Geſture which our *Saviour*, and his Apoſtles uſed at the Sacrament of his Supper, in caſe it had been *Sitting*, and that expreſsly mentioned in the Goſpell?

3. As to the Geſture of the *Apoſtles* in particular, when they firſt received the *Sacrament* from the hand of Chriſt, none of the *Evangeliſts* informe us what it was, ſo that, for ought we know, it was different from that which he uſed at the time of giving. But, ſuppoſe it were the ſame, (which is not proved) it will not follow, that we are to uſe it at this Day. A different Behaviour well befits us towards Chriſt now aſcended into his Glory, from that which his *Apoſtles* uſed towards him, when he was converſant here on Earth. He then took upon him the forme of a ſervant, and made himſelf of no Reputation, *Phil.* 2. 7. yea he tels his *Apoſtles*, *that he came not to be miniſtred unto, but to miniſter, Mat.* 20. 28. and accordingly he waſhed his *Diſciples* feet at the ſame time. *Jo.* 13. 5. We read not that any of his *Apoſtles*, after they were choſen to that office, ever *kneeled* unto him, no not when they *Prayed* unto him, *Increaſe our Faith. Luk.* 17. 5. But the Caſe is much altered, now that he is exalted

alted unto his Kingdome, *ſet at his Fathers right hand, far above every name that is named, not onely in this world, but in that alſo which is to come.* Eph. 1. 20, 21. Now *that all Power is given him in Heaven, and in Earth.* Mat. 28. 18. *and that all things are put under his feet,* Eph. 1. 22. *Every knee is to bow unto him:* Phil. 2. 9, 10, 11. *we know Chriſt no more after the fleſh,* ſaith the *Apoſtle,* 2 Cor. 5. 16. whence we read that Chriſt put back *Mary Magdalene,* when ſhe approached to touch him, with the ſame freedome, and familiarity, after his Reſurrection, which *Shee* had uſed to him before, *Jo.* 20. 17. Saint *Mathew* tels us, that when his *Apoſtles* ſaw him in that mountaine of *Galilee,* which he had appointed to meet them in after he aroſe from the Dead, that they worſhipped him *Mat.* 28. 16, 17. S. *Luke* alſo informs us that they worſhipped him, upon his Aſcenſion into Heaven. *Luk.* 24. 51, 52. If then we will imitate the *Apoſtles,* we muſt worſhip him, as they did, upon all good occaſions, with a low, bodily Reverence; more eſpecially, in the Sacrament, wherein is lively repreſented to the eye of Faith, that crucifyed *Body* of his, which he ſtill repreſents to the eye of his *Father* in Hea-

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ven, at whoſe right Hand he ſits, & by the powerfull efficacy of that Sacrifice, obteines pardon of our ſins, a mitigation of our ſuffrings, and a gratious anſwer to our ſupplications.

Ob. 2. The *Sacrament* is called, *The Lords Supper*, by the *Apoſtle* 1 *Cor.* 11. 20. X. therefore a *Supper-Geſture*, is fitteſt to be uſed thereat, which, amongſt us, is *Sitting*. Whereas in the Practice of the *Church of England*, there is nothing like a *Supper*. The *Communicants* neither *eate*, nor *drink* together at the *ſame Table*, but receive ſome ſmall Portions of Both from the Hand of the *Miniſter*. Neither are theſe commonly given at the *Table*, but carryed about by him that officiates, to the *gueſts*, who are in ſeverall ſeats, whereby the uſe of a cõmon *Table* is overthrown and the *Communion* deſtroyed. *Clemens Alex. Strom.* 1. witneſſeth of the time werein he lived, that when ſome had divided the Sacrament they ſuffred every one of the People to take his Part.

Anſ. 1. The *Sacrament* is called, *The Lords Supper*, not that it agrees in all things with our ordinary *Suppers*, but by occaſion of the firſt inſtitution, which was at *Supper-time*, after the eating of the *Paſſeover*. Whence the X.

Chriſtian

Christian Church, from that time, till this day, hath generally received it in the morning, fasting; and the *Non-conformists* practise the same, and yet think not they violate the Order of *Christ*, in thus crossing that Circumstance of the first Institution. It is observable also, that in the very same Chapter, wherein the Apostle cals it, *The Lords Supper*; he calls it also *The Body, and Blood of the Lord*, taxeth them for their irreverence in partaking thereof, and their disregard of so high, and holy an Ordinance, as if they valued it no more, then their common food. And I have already shewed, that the *Church of Christ*, constantly, and studiously, made a Distinction between that Gesture which they used at this holy Feast, and that which they used at their ordinary meales. But I had rather answer this Argument from the Practice of the Objectours, in relation to other *circumstances* which attend the taking of our common food, and are the usuall *appurtenances* of an ordinary *supper*; as *sitting covered, discoursing, laughing, carving, and reaching the Dish to one another, drinking to, & welcoming one another*, with the like; for which there is the same reason, and the same allowable freedome, if this Argument be of any force.

force. Yet those who urge a *Supper-Gesture*, neither use, nor urge these *circumstances*. It is possible, this Gesture may have given occasion to some such rudeness in the more clowniſh, & ignorant sort, but, for ought I can find, are not justifyed, or approved by any sober Persons of that way. For they generally sit bare when they receive the *Bread*, and *Wine*, receive them from the hand of the *Minister*, returne the Cup to him againe, and are silent during the whole Time of the Solemnity.

2. As to the carrying about of the *Bread*, & *Wine* by the *Minister* that officiates, it is a deviation from the Order of the *Church of England*, which exhorts, and chargeth all, by the mouth of the *Priest* who officiats, to come, and draw neer unto the *Lords Table*, and so comunicate together, as many as can atonce; and all ought to do it successively, in proportionable Companies. If they would have all communicate together at the same *Table*, at the same time, they talke of Impossibilities, especially in numerous Congregations. Our *Saviour*, and his *Apostles* were a small Company, and so might conveniently meet together at the same *Table*. But Larger Congregations, such as we now have, and admit

admit to the *Communion* are not in a capacity of meeting there all together, but must come to the *Table* in convenient numbers, one company after another, what gesture soever they receive it with; whether *kneeling*, *standing*, or *sitting*. And yet they may be well said to partake of the same *Table*, because they partake of the same *Bread*, and *Wine*, which is there placed, and consecrated, and thence delivered unto them. Those noble *Iewish Captives* are said to partake of King *Nebuchadnezzars Table*, though they came not neere it, meerely be-because certaine Portions of meate and wine, the same which the King ate, and drank of, were sent unto them from his *Table*, or by his speciall Appointment. *Dan.* 1. 3, 4, 5. the like had *Jehoiachin* from *Evilmerodach* 2. *King.* 25. 27, 30. and *Mephibosheth* from *David.* 2 *Sam.* 9. 10, 11. And those Idolaters, who are said to be Partakers of the *Table of Devils*, in opposition to the Partakers of the *Lords Table*, 1 *Cor.* 10. 21. did not eat, or drink sitting at the *Altar* of the *Idol*, but onely ate part of those Sacrifices which had been offered on the *Altar*; whether in the *Temple* of the *Idol*, or at their own

See 2 *Sam.* chap. 11. 8. *Gen.* 43. 26. 32. 34.

own *Houſes*, v. 27,28. & ch. 8. 10; when ſeverall companies, at a great Feſtivall Time, ſit down ſucceſſively at the ſame *Noble mans Board*, they are all ſaid to be partakers of one, and the ſame *Table*. Aud in *Gentlemens* Houſes, where the Cups, and Glaſſes are not uſually ſet on the Table, but brought unto the Gueſts, as they have occaſion to drink, yet all the Gueſts are as truly, and properly ſaid to communicate of the *Wine*, as of the *Bread*, and *Meat*, which are placed on the Table whereat they ſit. Neither is the *Lords Table* made for a ſet, formall meale, but a ſpirituall Repaſt, where there is as much ſatisfaction in a *Bit*, as in a whole *loafe*, as much virtue in a few *Drops*, as in a large *draught* of *Wine*. Let me adde, that the place urged for this communicating at one *Table*, viz. 1 *Cor.* 11. 21, 33. belongs not to the *Sacrament*, but the *Feaſts of Charity*, which accompanied it. And theſe are long ago diſuſed, nor are thought fit to be revived by thoſe that contend for the fitting at the *communion*, ſo that no argument can be drawn from thence.

3. The *Communicants* uſually receive Portions of the *ſame loaf*, whereby they ſignifie themſelves to be the *ſame Bread*, and *Body*,

Body, as the *Apoſtle* ſpeakes 1 *Cor.* 10.16. But it is neither neceſſary, nor fitting, that to ſignifie their fellowſhip at the *Communion Table*, and to repreſent their eating, and drinking with *Chriſt* at his *Table* in his Kingdome, they ſhould carve for themſelves, or deliver the Parcels to one another promiſcuouſly; ſeeing the *Apoſtle*, in the ſame place, makes an evident diſtinction between this holy *Communion*, and our common Meales 1 *Cor.* 10. 16. and *ch.* 11. 22. Neither read we of any ſuch Thing at the firſt Inſtitution (to which they would have our preſent Practice to be conformed) that the *Apoſtles* took their ſeverall Portions of Bread, without any Delivery of them by *Chriſt*; much leſſe, that they promiſcuouſly diſtributed them to one another. But they took them ſeverally from the hand of their *Maſter*, as will appeare by what is left recorded touching the manner, and method uſed in the eating of the *Paſſover*; at the cloſe of which Feaſt, the *Goſpell* tels us, that the *Sacrament* was inſtituted. For *Beza* (*Annot. in Mat.* 26. 20.) informes us out of of *Paulus Burgenſis*, and *Emanuel Tremelius*, both learned *Jewes*, and *Converts*; and out of *Scaliger De Emend. Temp.* who was very well

well verſt in the writings of their *Rabbins*, that after the firſt Courſe ended, the Gueſts aroſe, and waſhed their Feet: then, ſitting down againe at the *Table*, the *Father* of the *Family* divided a loaf of unleavened Bread into two Parts, the one halfe whereof he covered with a Napkin, till the End of Supper; when bringing it forth, he divided it into as many Parcels, as there were *Gueſts* at the *Table*. Then, he firſt took his own Portion, *reliqua vero fruſta ſigillatim, & ordine diſcumbentibus ceteris porrigebat. The remainder he diſtributed ſeverally, and in order, to the other Gueſts who ſate with him at the Table.* We have ſmall reaſon to queſtion (comparing theſe *Circumſtances* with what is recorded by S. *John*, ch. 13. and conſulting the Judgement of the moſt learned hereupon) but it was this *Bread*, thus divided, and diſtributed, which our *Saviour* made uſe of at the Inſtitution of the *Sacrament*. And therefore, if we will follow this primitive Patterne, we muſt not be our own Carvers at the *Communion*, but take that Portion which is given us, by the hand of the *Miniſter*. Adde hereunto, that as the Conſecrating of the *Bread* and *Wine*, ſo the *Breaking*, *Powring forth*, and *Diſtributing* of

them, are *Sacramentall Actions*, belonging to the *Minister alone*, as appeares by what our *Saviour* did at the first Celebration. The *Communicants* are onely to take, eate, and drink, in memory of our *Saviours* Passion, as the *Apostles* then did, & as we are commanded to do. *Mat.* 26. 26, 27. 1 *Cor.* 11. 23--26.

4. The words of *Clem. Alex. Strom.* 1. are these ⟶ τὴν εὐχαριστίαν τινὲς διανέμαντες, ὡς ἕθος· αὐτὸν δὲ ἔκαστον τῷ λαῷ λαλοῦν τὴν μοῖραν ἐπιτρέπουσιν. that is, *when some distribute the Eucharist, as the Custome is, they suffer every one of the People to take his Part.* But these words prove not, either that the *Communicants sate* at the *Table*, or took the *Sacrament* of themselves, without any Delivery by the *Minister*. Rather they import the Contrary, that the People took that onely which the *Minister* distributed, that Part which he pleased to give them. However, *Tertullian*, (who was contemporary with him) is plaine enough, when he tels us, (*De Cor. Mil. c.* 3.) *Eucharistiæ Sacramentum, non de aliorum manu, quam Præsidentium sumimus.* That is, *We take not the Eucharist from any other hand, then that of our Presidents.* Now who these were he tels us, in his *Apolog.* cap. 39.

Præsident

Præsident apud nos probati quique Seniores. Our approved Elders are the Chief Governours [or Presidents] amongst us. The same, whom S. *Peter* cals his *Fellow-Elders*, or συμπρεσβύτεροι. 1 *Pet.* 5. 1. the same, whom *Justine Martyr* cals Προεστῶτας, *Antistites, the Governours, and Bishops of the Church.* Who also witnesseth the same, in his 2d *Apology*; where having first told us, that the Προεστὼς, or *Bishop*, having prayed, and given thanks with a most intense Devotion over the *Sacramentall Bread, and Wine*, the People closed it with a lowd, and unanimous, *Amen.* He immediately adds — ἡ διάδοσις, καὶ ἡ μετάλημψις ἀπὸ τῆς εὐχαριστηθέντων ἑκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσιν διὰ τῶν Διακόνων πέμπεται. that is, *Then Distribution is made, to every one of the Communicants, of the consecrated Bread, & Wine, & they who are absent have it sent them by the Deacons.* S. Cyprian tels us the same, *lib. de lapsis.* Where he relates a story, whereof himself was an eye-witness, touching a *Maid-Servant*, who having polluted her selfe with the *Idol-Sacrifices*, took the Boldness to come among other Christians, before she had either confest her sin, or was reconciled unto *God*, and the *Church* by Repentance, and (unknown to him) communicated of

the *Sacrament*, but immediately after the receiving thereof, fell down Dead -- *Sacrificantibus nobis latenter obrepsit --Sacerdotem Dei nec occulta crimina fefellerunt --- quæ fefellerat hominem, Deum sensit ultorem.* that is, *shee crept in privily, as we officiated at the Communion Table -- yet her hidden sins escaped not the knowledge of Gods Priest-- she who had deceived man, felt God an Avenger.* In the same place, speaking of the Delivery of the Cup, he saith, *Solemnibus adimpletis, calicem Diaconus offerre præsentibus cœpit. When the Prayers were ended, the Deacon began to give the Chalice to them that were present.* And this may be well thought necessary, if it were onely for this good end, that the unworthy might be kept off from the Sacrament; the Minister being charged not to give *holy things unto dogs.* But why insist I any longer upon this, when the Practise of receiving the *Sacrament* from the hand of the *Minister* alone, is so well known, from all antiquity, in the *Christian Church*; and so generally used at this day, in all *Protestant Churches*, except that of *Holland*, and some few of her confederate Neighbours, where they use *sitting*. In the rest, which follow *Zuinglius* & *Calvin*, throughout *Switzerland*, *Hessen*, the Pala-

Palatinate, *Prussia*, and *Poland*, as they receive the *Sacrament* at the Table, with a gentle bending of their knees, so they receive it severally, and in order, from the hand of the *Minister*, who stands *officiating* at the *Table*. The like do they in *West-Friezland*, though one of the *Confederate Provinces*. As for the *Churches* of the *Augustane Confession*, which are commonly called *Lutheranes*, the People universally receive it from the hand of the *Minister*; but with this difference, that the former receive it into their Hands, but these immediately into their Mouths.

Object. 3. *Religious Adoration* before a *Creature* (especially if consecrated, and signifying an holy Thing) with respect thereto, is *Idolatry*, except we have a special command of *God* for it. But the *kneeling* before the *Sacramental Bread and Wine*, is such an *Adoration*, *Ergo*, *&c.* If it be said, that the worship is given, not to the *Bread* and *Wine*, but to *God*, and his *Son Christ*, who are there present; the same excuse will serve the *Papists*, yea the *Pagans* themselves, who pretend to worship, not the *Image* it self, but *God* in the *Image*. *God* censureth the Intention of the worshipper by his outward

Gesture, *Jer.* 2. 27. Neither is there any manifester way of *idolizing* any *Creature*, than to *kneel*, and *pray* before it. *Hezekiah* therefore not only removed, but brake in pieces the *brazen Serpent*, when it was abused to *Idolatry*, though it had been set up by *Gods* expres command, and was reserved as a Monument of his great Mercy, and Power shewen towards his *People*. Lastly, if there be no *Adoration* given to the *Sacrament*, but to *God* only, why is there not the like Reverence shewen at *Baptisme*, which is a like Ordinance of *Christ*, and a part of his Service?

Answ. 1. The Limitations here given, are vain, and idle; for to transfer the Honour due to *God* alone, unto any Creature, is *Idolatry*, whether the Thing be consecrated, or no; whether it have, or have not an holy signification. Neither can any such Action be made lawful by a special command, because *God* dispenseth not with such Things, as are intrinsecally, and absolutely evil, and expresly repugnant to *his Honour*, which he professeth, *that he will not give unto another*, *Isa.* 42. 8. It were absurd to say, It is unlawful to blaspheme, or forswear, without *Gods* special warrant, by commanding, or permitting either.

2. To

2. To *worſhip* before a *Creature*, even with ſome reſpect thereto, is not always *Idolatry*, or *Superſtition*, ſo that the *Creature* be not the work of our own hands, (ſuch as an *Image* is) or ſuch a work of *God*, as we fix our worſhip in, or at leaſt make it tranſient, through the *Creature* to *God*. The ſecond Commandement, which forbids all viſible *Idolatry*, expreſſeth the Prohibition in two Points, *viz.* Firſt, the making an *Image* to our ſelves, or of our own heads. 2. The bowing thereto, and ſerving it. Now neither of theſe condemns our kneeling at the *Sacrament*. For 1. The *Sacrament* is no *Invention* of our own, but an *Ordinance* of *Chriſts* Inſtitution, a *Crucifixe* (if I may ſo ſpeak) of *Chriſt* himſelfs ſetting up. 2. By our *kneeling* thereat, we profeſs not any Bowing to, or adoration of the *Bread*, and *Wine*, but direct our Worſhip unto *God* alone. Now *God* himſelf hath taught us, that we may religiouſſly adore before a *Creature* (ſuch as is conſecrated to his Service, and hath an holy ſignification) by the example of his ancient people, the *Iſraelites*, who were moſt ſtrictly forbidden by *God* the very ſhadowes of *Idolatry*; and yet not only might lawfully, but

were commanded to adore before, and towards the *Temple*, *Altar*, and *Ark*, which were peculiarly ſanctifyed to his Service. *Ezra*, when he prayed, caſt himſelf down before the *Houſe of God*. *Ezra* 10. 1. *Daniel*, though in *Babylon*, yet would needs *kneel* at his Prayers with his face directed to *Jeruſalem*, where the *Temple* lay in its ruines. *Dan.* 6. 10. and this by direction from King *Solomon*. 1. *Kings* 8. 48, 49. King *Solomon kneeled*, and *prayed* before the *Altar*. 1. *Kings* 8. 54. And the *Iſraelites* are charged to worſhip at *Gods* Foot-ſtoole, that is, before the *Arke*. *Pſal.* 99. 5. by which they are ſaid to exalt the *Lord*, not to take away any part of his Honour from him. Accordingly, we find them exhorting one another to obey this Charge, We will go into his *Tabernacle*, we will worſhip at his *Footſtool*. *Pſal.* 132. 7.

3. The *Pagans* worſhipt a falſe *God* in an *Image*, *viz.* either ſome *Dæmon*, or *Spirit*, which they ſuppoſed to dwell therein, and to hear their Prayers, or the Soul of ſome deceaſed *Heroe*; or ſome of the Heavenly Bodies, (as the *Sun*, *Moon*, and *Stars*) which were thereby repreſented; or ſome other *Creature*, which they gave divine honour to.

to. If any worſhipt the true *God* by an *Image*, they imagined him more peculiarly preſent therein, and as it were, confined thereto, and ſo made him a *Topical God*, as ſome judge the *Samaritanes* did; from thoſe words of our *Saviour*. *Jo.* 4. 21, 22. and ſo, as far as lay in them, changed the only true God into an *Idol*, by a falſe Repreſentation of him in their Fancies. As for the *Papiſts*, and their *Images*, the general opinion maintained by their *Schoolmen* is, that the ſame honour, which is due unto the *Perſon* repreſented, is to be given unto the *Image* which repreſents him; according to which Tenet, Divine Worſhip is directly, and immediately given unto the *Image of Chriſt*. *Durand* indeed, and ſome others expreſs it more modeſtly, that they worſhip the *Perſon* by the *Image*, as if he were really preſent. However all of them directly *kneel* to the *Crucifixe*, or other *Image*, with an opinion of Holineſs, and Efficacy in that Object, to make their Prayers more acceptable; and therefore entertain a confidence in it, and by it, to be more eaſily heard of *God*. Whereas the *Proteſtants*, who *kneel* at the *Communion*, do none of this, but conceive *God*, as he is, and direct their worſhip to him

him alone, without any relation to the *Bread*, and *Wine*, in the Act of worſhip, either direct, or indirect, mediate, or immediate. And this they profeſs to all the World, that their Action may not be liable to any miſtake.

4. *God*, who ſees the Heart, knows the Intention thereof, without any outward Expreſſion; but will not judge of that Expreſſion by the outward Geſture, contrary to the intention of the *Worſhipper*. The ſame outward Reverence, whether *Bowing*, *kneeling*, or *Proſtration*, is given unto *God*, and unto *Man*. Many laudable examples whereof we have in holy Writ. All the difference is in the intention of the *Reverencer*, which God perfectly diſcerns. Now at the *Sacrament*, the worſhip is not at all directed unto the *Bread*, and *Wine*, but unto *God* alone; and this intention, publickly profeſt in words. There is none calls upon the *Sacramental Signes*, as thoſe *Idolaters* in *Jeremy*, upon their *Stocks*, ſaying, *Thou art our Father*; or, *Thou haſt brought me forth*. But we thank *God* the *Father* for them, and receive them according to the order of the *Church*, our *Mother*. Neither did the *Pagans* expreſs the Divine Honour,

nour, which they thought due to their *Idols*, ſo much by bowing towards them, or praying before them, as by praying directly to them, by ſacrificing, and offering Incenſe, which were the moſt ſolemn Services. *Naaman* the *Syrian*, when he petitioned for bowing in the Houſe of *Rimmon*, openly proteſted at the ſame time againſt offering of *Sacrifice* unto any other *God*, than the *Lord*, the great *God* of *Iſrael*. 2 *Kings* 5. 18.

5. There is much difference between the *Brazen Serpent*, which King *Hezekiah* deſtroyed, and kneeling at the *Sacrament*. That was a permanent ſolid *Image*: This, a tranſient *Action*. That was of no uſe then, but kept as a *Relique*: This is of very good uſe, to expreſs our *Humility*, and *Devotion*, and ſo may ſtill be practiſed. That was highly abuſed unto *Idolatry*, by having Incenſe offered to it; and was like to be ſo ſtill, if preſerved unbroken, the *People* being then very much given to *Idolatry*: This Geſture hath not been ſo abuſed amongſt us, nor indeed is capable of the like Abuſe; and the *People* at this day are far more prone to *Profaneneſs*, then to *Superſtition*. Laſtly, none of the *Prieſts*, or *People* undertook to break that *Image*, although thus abuſed, but waited for

for the command of the *King*, whose power alone made that Reformation, when it saw good. Let the clamorous *Inveighers* against fancied *Idolatries*, and *Superstitions* use the same Patience, Prudence, and Moderation.

6. As for *kneeling* at the other *Sacrament* of *Baptisme*, the *Persons* usually Baptized amongst us are new-born *Infants*, who are not capable of that Gesture. But if any of elder years come to be baptized, it is the custom, I suppose, for them to *kneel*. I am sure, it is the most fittings and used in the *Primitive* times, as appeares by *Tertullian*, and many others. In the *Interim*, those who assist at the Prayers, used at the *Baptisme* of *Infants*, are wont to kneel.

Object. 4. Kneeling at the *Communion* hath at least a great *Appearance of Evil*, and gives *offence* unto the *weak*. Many *Godly Persons* are scandalized at it, and debard of the *Substance* (the Partaking of the *Sacrament*) for want of yielding to a *Circumstance*, contrary to their Judgment, and Conscience. Especially, care is to be had of imposing on the Faith and Conscience of so many *Christians* at this day, who have been used so long to Liberty, and been strongly

prepossest

prepoſſeſt with contrary *Principles*, though otherwiſe well-meaning, and pious. How many will be in danger of falling away unto the *Sectaries*, and deſerting the *Church* altogether, if rigorouſly preſt to *Conformity* in this particular? What good can there be imagined to ariſe from preſſing of *Conformity*, which may exceed, or equal theſe Miſchiefs? Beſides, what is indifferent in its nature, ought not to be preſt as neceſſary, but a freedom allowed both in Judgment, and Practice.

Anſw. 1. That place of the *Apoſtle*, 1. *Theſ.* 5. 22. may be aptly enough rendred, *Abſtaine from all kind* [εἴδους] *of evill.* But if we underſtand it of the *Appearance of evill*, (as moſt do) it muſt be underſtood of ſuch an *Appearance*, as gives juſt cauſe of *Scandall* (by drawing men into ſin, or hardning them in it, or hindring them from comming into the Truth, and Peace of the Church, by diſcouraging weake Profeſſours, laying ſtumbling-blocks in their way, or by cauſing them to ſtop, or fall, or returne back againe) not of ſuch things, or Actions, as may accidentally occaſion it amongſt the weak, ignorant, or froward, who are apt to take offence, where there is none given.

For

For then it were impossible to obey this charge, as appeares by the experience of *Christ*, and his *Apostles*, at whose speeches and actions many were offended, and those such as were not only without the Church, but *Disciples*, and *followers*, and *visible professours*. Our Saviour was censured for a breaker of the *Sabbath*. *Joh*. 5.8--11. and 9. 14, 16. *Mat*. 12. 1, 2. for a *neglecter*; if not a *Despiser* of *Fasting*; and that even by *Johns* Disciples. *Mat*. 9.14. for a *friend of Publicans, and Sinners*, because he frequently conversed with them, and admitted them to his company. *Mat*. 11. 19. for a *Gluttonous person, & a Wine-bibber*. *Ib*. because his life, and carriage was free, and sociable; not tyed up to such Austerities, as that of *John the Baptist*. Yea he was taxed for a *Blasphemer*, because he challenged a power to *forgive sins*. *Mat*. 9. 3, 6. Neither were the *Pharisees* onely scandalized at his sayings. *Mat*. 15. 12. But his *Disciples* also, so far offended, that they forsook him, *Jo*. 6. 60-66. yet we read not that he forbore, or altered ought in his speeches, or Actions, notwithstanding the slanders, and scandals that were thence occasioned; but openly vindicated himselfe in what he did, slighted the Censures, rebuked the

the Censurers, and Calumniatours, and went onward, notwithstanding all these Clamours, in the same path he had begun to walk in. S. *Stephen* also was taken for a *Blasphemer against the Temple of God, and the Law of Moses, Act.* 6. 13. yet he resolutely answered for himself, and confounded his Adversaries, though thereby he occasioned his own stoning. But among all the *Apostles*, there is none more remarkable in this kind, then S. *Paul*, who had as tender a care of the *weak*, as any man. 1 *Cor.* 9. 22. as wary *not to give offence to any*. 1 *Cor.* 10. 33. like a *nurse*, very carefull of vexing a *froward child*. 1 *Thess.* 2. 7. exceedingly *troubled*, when any *took offence*, though *causelessly*. 2 *Cor.* 11. 29. Yet with all his care, and paines, his tender compassions, and Condescentions, he could not avoid unjust Censures, and scandals; but had more, and sharper Conflicts with the Authors of such, than any other of the *Apostles*, whom we read of. How oft do we find him complaining that he was undervalued, even by his own *Converts*, below the false *Apostles*? yea vexed, and slighted, when he was in prison at *Rome*, by his *fellow preachers*? *Phil.* 1. 15, 16. taken for an *Apostate*, and a *Turnecoate*, an *Adversary* of *Moses-Law*, and his

his own *countrymen the Jewes*, and a *Profaner of the Temple*, notwithstanding his compliances with the *Jewes*. Yea this humble, and charitable Condescention of his, whereby, he yeelded to the weaker sort (where-ever he came) in things lawfull, and indifferent, as Christian prudence directed him, was used, as an Argument to condemne him, as if he complyed with all sides for his own ends of safety, or Reputation. *Gal.* 5. 11. and 2. 18, 19. Yet, for all this, he brake not of his course, but went on, as he had begun; not onely vindicated himselfe from the aspersions of the false *Apostles*, but even blamed *Peter* himself for his fearfulnesse, & halting, and dissimulation. *Gal.* 2. 11--14. and openly professed to his Corinthians, how little he valued their uncharitable censures, and rash Judgements. 1 *Cor.* 4. 3.

2. Those who plead so earnestly for not offending the weak, should be careful not to give just cause of offence themselves, by their *wilfulnesse*, and *perversenesse*, and *Disobedience to Authority*, which is one of the greatest, & most dangerous *scandals*; whereby some are hardned through their perswasions, and example, who are already averse to the *Orders of the Church*: others are dis-

disheartned, and disturbed in their mindes, who are otherwise inclinable enough to come in, and submit: A third sort are incouraged to censure, and tax those of *superstition, and Popery, and Idolatry*, who readily conforme. And all this, in opposition to a Gesture, which the most knowing, and eminent amongst the Objectours, must needs acknowledge to be lawfull in it selfe, practised for many years by the *Churches of the West*, and at this day reteined by a great part of the *Protestant* ones. Asfor the weake, who are pleaded for, there be too many who think themselves the stronger sort, and condemne all those of weakness, who are not of the same *judgement* with thēselves. However, they have time, & meanes of getting strength (if they will but make use of them) to better their knowledge, and confirme their mindes in the true nature, and use of *Christian liberty*, the power of *Superiours* in determining of things indifferent, and that obedience which is due by the law of God to such Decrees of theirs. And if some, out of weakness, are offended at others *kneeling*, there be far more, who be offended at their *sitting* upon far better Grounds. And is it reasonable, that there should be no regard had of these; but

that the weaker, and leſſer part ſhall be authorized to ſcandalize the greater, and ſtronger, and every way more conſiderable? *Charity* ſeeketh not her own, nor is partiall to one ſide, but indifferently reſpecteth all *Chriſtians* in their ſeverall Degrees. And, if *Charity* bind me to regard all, *Charity*, and *Duty* both bind me to regard my *Superiours*, who command me to *Kneel*. If the zealous pleaders for the weake would but pleaſe to be as zealous in informing them aright, in ſettling their mindes, and preſſing thoſe Duties which they owe to their *Superiours* in *Church*, and *State*, the pretended ſcandall would ſoon ceaſe, and the Schiſme cloſe.

3. Thoſe, who will be kept from the *Subſtance* of a religious Duty, becauſe they refuſe to comply with a *circumſtance*, enjoyned by *lawfull Authority*, & confeſſedly lawfull in it ſelf (as being a Geſture no where condemned, but rather commanded by God, in holy Scripture) may juſtly *blame* themſelves for their ignorance, or peeviſhneſſe; but cannot juſtly accuſe the Authority which commandes it.

4. What liberty our *Superiours* will allow to ſuch, as have been miſled in theſe licentious Times; how much, or how long, or to whom they will permit it, is not for me

me to determine, or pass my censure on; but to pray, that God would please to direct them in so hazardous a Point, that they may do all according to the Rules of *Christian prudence*, and for the good of the *Church*. Whatsoever I here say, is directed to such as are misled, & for their satisfaction, who cannot with any Reason, or Justice, claime a perpetuall exemption from obeying the lawes, (though some of them possibly may be dispenst with for a while) seeing thereby all *Ecclesiasticall Authority* would be trod under foot, the *Laws* broken, and abolisht, all disorder, & confusion introduced, Schisme authorised, and the Disobedient confirmed in their errours, without any hope of ever reducing them to the Unity of the Church. Were it not a far more Christian, and charitable Course for such who have misled them, or countenanced them in their errour, to shew them it, by confessing their own; and do their utmost endeavour, by informing them aright, to returne them into the good old Pathes of the Church, and become their Guides in the way? This would be the best evidence of their Repentance, Selfdeniall, Humility, and zealous care of those Soules, which have been hitherto misguided through

their meanes. S. *Paul* thought himſef obliged to confeſs his errour, after he was converted; and to be more zealous in converting ſouls, then he had been in deſtroying of them; which cauſed him to labour more abundãtly then all the reſt of the *Apoſtles*. 1 *Cor*. 15. 10. S. *Auſtin* thought himſelf bound, in his latter days, to look back on what he had done, preached, and written; and upon a ſerious review thereof, to confeſs the Errours, not onely of his life, but of his Doctrine; of both which he hath left publick monuments unto all Poſterity, in his two Books of *Confeſſion*, and *Recantation*. Hath he at all diſparaged, or diſgraced himſelf by theſe two Books? Nay, hath he not got more honour to himſelf thereby, than by any two of the reſt? If in others, he hath ſhewed more of the *Schollar*; in theſe he hath ſhewed more of the *Chriſtian*. His high wit, & learning may ſhine forth more conſpicuouſly in ſome other Treatiſes; but his deep humility, & large charity, are more legible in theſe. He thought it no blot to his Reputation, to publiſh his Errour, but to perſiſt in it. And his own conſcience, he judged, would have been polluted, and other mens inſnared, if he had not purged it by this *Confeſſion*, and *Recantation*; which

which now preſent it unſtained unto *God*, and his *Church*. Would to God, thoſe who read the *Books*, and ſee the good effects thereof, would follow the example. Then would the *Church*, in due time, recover both its Purity, and its Peace.

5. Thoſe, who would not have any Conſtraint now put upon the Conſcience of any one, nor ſo much as a Reſtraint of their Chriſtian liberty in the uſe of things indifferent, might have done well to have been more tender of forcing others (when their Party was in power) not onely to the Geſture of *Sitting*, at the receiving of the Sacrament, (denying it to ſuch who would not cõforme thereto, contrary to their Judgment, to the Lawes, and to their former Practice) but to ſuch *Oathes*, and *Covenants*, as were contrary to thoſe they had formerly taken, and to the Lawes of the Land, and the expreſſe command of their *Soveraigne Lord the King*. But the preſent Power, as it is placed in the right Hands, ſo it uſeth thoſe hands far more gently, and complyantly, for the drawing of all to conformity, and Obedience. But it is one Thing, to beare with the *weake* for a while; an other, to cheriſh the *Refractory* in their wilfulneſſe. One thing, to forbeare

the inflicting of the *Penalty* on some certaine Persons, untill all fitting meanes be used of weaning them from their Errours, and ill Customes; another, to abrogate, and nullifie the force of the *Law*, by indulging a generall *Dispensation*. A moderate, and seasonable
X. pressing of *Conformity* will not drive any from the *Church*, who are any way plyable, or inclinable to come in; but gently draw them farther, by shewing the excellent fruits of Unity, and Order; the Beauty, and the Peace, which accompany them, with the necessity thereof, in order to the recovery, and preservation of Both. Whereas, if the People be still suffered to follow their own Fancies, and false Guides, under pretence of enjoying that which they are pleased to call *Liberty* of *Conscience*, it will be impossible ever to reduce them into the fold of the *Church*. They will wander about still, as *fooliſh ſheep* use to do, and please themselves in the By-pathes of their owne choosing, follow the call of every *false shepheard*, straggle farther, and farther into forbidden Pastures, and never entertaine a thought of returning into that Field, which they first so foolishly forsooke, to tire themselves in their inconstant wandrings. And if the Shepheards follow them

in

in these Vagaries, (unless it be with a pious, & charitable design of reducing them home) they will soon weary them in the Pursuit, and send them back at last with as little Patience, as they had Prudence at their setting forth. S. *Augustine* observes, that the *Donatists* never seriously recollected themselves, nor considered the Errour of their way, till they were awakened by the Thunder of the *Emperours* Edicts, which affrighted them into the Fold, they had so giddily abandoned; and then they could thank God for so seasonable a severity, when they saw the Benefit of the change; whereas otherwise, if they had bin still left at liberty to do what they listed, they had perished in their wanton extravagancies, & fooled themselves into Damnation.

6. The *Benefits* arising from *Conformity* are many, and great; as *Order*, and *Decency*, which cannot be preserved without *Uniformity*. But chiefly the *Peace*, and *Unity* of the *Church*, which are so necessary for the maintenance of *Truth*, of *Obedience* to *Superiours*, and the solid *Edifying* of all *Christians* in the ways of Salvation. Which sure are more considerable, than the gratifying of some factious *Humourists*, or seduced *Proselytes* amongst us. As for the allowing a liberty in

things indifferent, to the Judgement, and Conſcience of the uſers, the Church leaves all *Chriſtians* abſolutely free, whilſt it declares them indifferent in their own nature, various in ſeverall *Churches*, and Changeable in the ſame; not eſſentiall *Parts*, but circumſtantiall *Appendixes* of *Gods worſhip*. But to crave the ſame liberty for the uſe, and praſtiſe of them, without any limitation, or regard had to the Determinations of juſt *Authority*, is ſuch a liberty, which never any well-ſetled *Church* enjoyed, or deſired (I believe) ſince the *Apoſtles* times; ſuch as is inconſiſtent with the *Apoſtles* Rules of *Order*, and *Decency*, and ſuch as would bring in that *Confuſion* into the *Church*, whereof *God* is not the *Authour*.

*Ob.*5. This Geſture of *kneeling* at the *Sacrament* gives the juſter cauſe of offence, becauſe it had its Originall from the *Pope of Rome*; and (which is worſe) upon a very ill Ground, or ſuppoſall, *viz.* upon the Doctrine of *Tranſubſtantiation*, whereon it was built; the ſcandalous conſequent of a falſe opinion. For when that doctrine was agreed on, and finally determined in the great *Councill* of *Laterane*, under *Innoc.* 3d. then, and not before, was this

kneeling

kneeling at the Sacrament, ſome few yeares after, enjoyned by *Honorius* 3d. his immediate ſucceſſour, as a Geſture agreeable to expreſſe the *Adoration* which was due to the *Body* of *Chriſt*, corporally preſent in the *Sacrament*. Now how can that Geſture be fitly retained, much leſſe rigorouſly impoſed on all, which had ſo falſe, & unwarrantable an Originall?

Anſw. 1. Suppoſe that this *kneeling* had been firſt introduced by the *Biſhop of Rome*, and that upon a falſe ſuppoſall, yet it follows not thence, that it may not be uſed by the *Reformed Churches*, or impoſed by our *Superiours*, upon a true, & juſt Ground. Now, the *Church of England*, which enjoyneth *kneeling*, openly declares her Judgment againſt the Doctrine of *Tranſubſtantiation*, and the *Adoration* of the *Hoaſt*, which is grounded upon that Principle, or Suppoſall. Whereby all Scandall, and the very *Appearance of evill*, is quite taken away, whenas the ſame *Authority* which enjoynes the one, renounceth the other, as our *Church* doth in her 28. *Article*. When *Naaman* had openly profeſt that he would not ſacrifice to any *God*, but the *God* of *Iſrael*, he was diſmiſt with a Bleſſing by the Prophet *Eliſha*, and had an implicite leave

leave given him (testifyed by the silence of the *Prophet*) not onely to enter the house of the *Idol Rimmon*, but to bow down therein, whilst his Master the *King* leaned on his shoulder. The other Tribes were satisfied at the building of the great Altar by the Bankes of *Jordan*, when they heard the answer of the *Tribes* of *Ruben*, and *Gad*, and the halfe *Tribe* of *Manasseh*, that they had not built it for sacrifice to worship any *false God* by, or the *true God* in a Schismatical way; but meerly for a monument of Concord, & equall *priviledges* in the service of the same *God*. The *Primitive Christians* in *Julian* the *Apostates* time, and under the ten Persecutions, would not so much as cast a Graine of Incense into the fire which was made before an Idol, (no not to save their lives) because it would have been looked upon, and interpreted, as a divine, religious honour done to that Idol. Neither would they bow themselves before the *Romane-Eagles*, the Ensignes of the Camp, for the same Reason. Yet the same *Christians* made no scruple of lifting up their hands, and eyes towards Heaven, when they prayed in the open fields (as that Legion of *Christian* Souldiers did (mentioned by *Justin Martyr*) which obtained raine for the Army

Army of *Marcus Antoninus* in a time of great Diſtreſſe) not fearing thereby to ſcandalize the Heathen, and confirme them in their idolatrous worſhipping of the Sun; Moone, and Stars; becauſe it was ſufficiently known unto the world, to whom they directed that bodily worſhip, *viz.* not to the Hoſt of Heaven, but to the Lord of Hoſts. In like manner the Church of England cannot be juſtly cenſured, for confirming the Romaniſts in the Belief of Tranſubſtantiation, and the ſuitable Practiſe of adoring the Hoaſt, becauſe ſhe hath profeſſedly condemned both that Principle, and that Practiſe, and openly declared that ſhe directs not this Bodily worſhip of kneeling to the viſible ſignes in the Sacrament, immediately, or indirectly, or any way whatſoever, (as it is commonly minced, and qualified with diſtinctions) but ſolely, and immediately to God in Heaven. Yea I remember to have ſome where read, that the ſame primitive Chriſtians refuſed not to bow down, and proſtrate themſeves before the Statues of the Emperours, becauſe it was reputed a civile honour, and ſo profeſt by themſelves. And though they were taxed by ſome of the Heathen for worſhipping of *Ceres*, & *Bacchus*, becauſe they adored at the receiving

receiving of the Bread, and Wine in the *Sacrament*, yet they constantly reteined the same Gesture, not thinking fit to alter it, upon so groundlesse a slander. Yea Mr *Cartwright* acknowledgeth, in his Epistle to the Church of England, That if among the *Romish* filth we find any good Thing, that we willingly receive, not as theirs, but as the Jewes did the holy Arke from the Philistines. For herein (saith he) it is true that is said, The sheep must not lay down her Fell, because she sees the wolfe sometimes clothed with it. And the Apostle hath taught us, that it is lawfull to eate that meat which hath been sacrificed to Idols, asking no question for Conscience sake. 1 *Cor.* 10. 25, 27. Why may we not then use that Gesture aright, which hath been abused to Idolatry?

2. But upon a more serious, and considerate Review of what was decreed by Pope *Honorius*, some few yeares after the *Laterane* Councill under *Innocent* 3. we shall find, not that he enjoyned *kneeling* at the receiving of the Sacrament, but *Bowing* at the Elevation thereof, and the carrying it about in *Procession*. Which also appeares clearly enough by the Practise of the *Romanists* at

at this Day, who performe their Adorations accordingly. *Honorius* Decree runs thus. *Extra. De Celeb. Miſſarum. cap.* 10. *Sacerdos frequenter doceat Plebem ſuam, ut cum in Celebratione Miſſarum Elevatur hoſtia ſalutaris, ſe reverenter inclinet; idem faciens cum eam defert Presbyter ad infirmum.* that is, *Let the Prieſt often teach his People, that when the Saving Hoaſt is elevated at the Celebration of the Maſſe, they reverently bow themſelves; doing the like, when the Prieſt carries it to the Sicke.* Ye ſee the Reverence here enjoyned, is not kneeling, but Bowing. And the Time whereat this Bowing is to be performed, is not the Time of Receiving the Sacrament, but when the Hoaſt was elevated in the *Maſſe*, or conveyed to the ſick. This Decree was ſet forth in the yeare 1220. and founded on a former Decree of the *Laterane* Councill under *Innocent* 3 d. ſome 5. yeares before; wherein it was determined, *Jeſu Chriſti Corpus, & ſanguinem, in Sacramento Altaris, ſub ſpeciebus Panis, & Vini Veraciter contineri, Tranſubſtantiatis Pane in Corpus, & Vino in Sanguinem, poteſtate divina.* that is, *The Body, and Blood of Jeſus Chriſt, in the Sacrament of the Altar, are verily conteined under the formes of Bread, & Wine;*

the

the Bread being transubstantiated into the Body, and the Wine into the Blood of Christ by the power Divine. See for this also, *Conc. Trid. Sess. 13. cap. 4, 5.* Where the *Cultus latriæ*, or *divine worship* exhibited to the *Sacrament*, is made the necessary consequent of *Transubstantiation.* From the same fountaine sprang the Institution of that superstitious Festivall of *Corpus Christi*, by *Urbane* 4th. *Anno* 1264. confirmed by *Clement* 5. *Anno* 1311. But what is all this to the † *Church of England*, or other *Protestant Churches*, which use kneeling at the Receiving of the *Sacrament*, touching which *Pope Honorius* enjoyned nothing, nor medled with it at all, but left it as he found it, practised many yeares before his time? whoever then reteine this auncient Gesture, and comply not at all with the *Papists*, in worshipping at the lifting up of the Hoast, or the carrying it about in Procession, but contrarywise renounce Both, cannot be said, with Colour of Reason, to confirm them in their Errour, or misguided Worship, by obeying the Decree of P. *Honorius.* No more, then they can be said to confirme them in their Doctrine of *Transubstantiation*, by reteining those

those words, *This is my Body, This is my Blood*, at the Celebration of the *Sacrament*; on the misunderstanding of which that Doctrine was grounded. Why may not we, as justly reteine the Adoration in the receiving, directing it to the proper Object, *Christ* corporally present in *Heaven*, and spiritually in the *Sacrament*? The [*Sursum corda*] in the *Communion-Service* [*Lift up your Hearts unto the Lord*] which our *Church* hath borrowed of the primitive Age, shewes evidently enough, whither our Worship is directed.

Ob. 6. At the *Sacrament* we put on, and act the persons of coheires, and represent our sitting with *Christ* at his *Table*, in his Kingdome of Glory, which requires a gesture of familiarity, and fellowlike equality, *kneeling* then is very unsuitable, for it, as being a Posture of Inferiority, Subjection, & Humility: Besides, it crosseth the assurance of our Coheirship with *Christ*, because it implies an unfellow-like, and inferiour Condition in our future state of Glory, and debarrs us from sociall admittance, and entertainment, as Guests at his *Table*.

Answ. 1. If these Patrons of *Non-conformity* did not openly professe a sound beliefe in

in the Holy *Trinity*, and the Godhead of our *Saviour*, I could not imagine this objection could have proceeded from any other, than ſome of thoſe monſtrous *Apoſtates* in *Poland*, who revolted to *Photinianiſme*, & other Blaſphemous Sects; ſo much pride, & preſumption it hath in it, and ſo manifeſt a Tendency to the imbracing of their opinions. Neither hath it more Reaſon, than Religion in it, as being a Complication of Errours, and Abſurdities, and groundleſs ſuppoſals. It ſuppoſeth, 1. that we have a kind of equality with Chriſt by our priviledge of Coheirſhip; whereas there is a vaſt Diſtance between us. He is Heire of all Things by Nature; we be Heires by his free Donation. Heaven was his poſſeſſion from all Eternity; It is but prepared for us, to be poſſeſt after the Reſurrection. It is his Inheritance by purchaſe; ours by Promiſe. We are but Heires in Hope, depending upon favour for Actuall Admiſſion: He, is actuall Lord, and Poſſeſſour, and hath the Diſpoſall of this Kingdome at his Command. And however, by taking our Nature upon him, he became of kin to us, and is not aſhamed to call us Brethren; yet conſidering our preſent vileneſſe, and his Height of Majeſty, methinks

methinks, we ſhould be aſhamed, & afraid too, not to acknowledge him *ſuch an elder Brother*, as is our *Lord*, & *Prince*, who hath the ſpirit without *meaſure*, annointed with the *oyle of Gladneſs above his fellowes*, the *ſupream head* of his *Church*, far exalted above all *Angels*, as well as *men*. And all this, as *Man*. How much vaſter a Diſtance is there between *us*, & *him*, being conſidered as the *Son* of *God*, who thinks it no Robbery to be equall unto his *Father*? & as ſuch we conſider him, when we *kneel* to him in the *Sacrament*.

2. That our communicating at the *Sacrament* repreſents our future eſtate of *Glory*, expreſt by our *Saviour* under the ſimilitude of *eating* and *drinking* with him at his *Table* in his *Kingdome*. Whereas our *Saviour* clearly tels us, that we are to *celebrate* it in *cõmemoration* of his *Paſſion* that is *paſt*, not of our *preferment* that is to *come*. *This is my Blood of the new Teſtament, which is ſhed for many, for the remiſſion of ſins*. Mat. 26 28. The *Apoſtle* tels us the ſame: *This is my Body, which is broken for you; this doin remembrance of me*. 1 Cor. 11. 24. *As often, as ye eate this Bread, & drink this Cup, ye do ſhew the Lords death, till he come*. v. 26.

3. That a *Geſture* of *Humility*, ſuch as *kneeling* is, croſſeth, and hindreth the aſſurance of our Coheirſhip. Whereas, if we will believe the Scriptures, there is no vertue

which better assureth our Interest in *Christ*, and the Promises which are made to us in him, than *Humility*, which if it be not layd very deep, as the foundation of all other Graces, the whole structure will soon come to Ruine. The first lesson which our *Saviour* gave his Followers, was to deny themselves; without which they could neither beare his Crosse, nor follow him. *Mat.* 16. 24. And *Christs* own *Humility* it is, which the *Apostle* would have us set before our eyes, as a Patterne to follow, because thereby he obteined his Glory. *Phil.* 2. 5--9. The deep *Humility* of the *Centurion*, and *woman* of *Canaan*, very well consorted with an extraordinary Faith, and high Confidence in our *Saviour*; whereof the one thought not himself worthy, that *Christ* should honour him so far, as to come under his Roof. *Mat.* 8. 8. And the other, as humbly took upon Her the disgracefull name of a Dog. *Mat.* 15. 27. Yet both their Faiths are so highly commended by our *Saviour*, as none else seemed to come neer them. *O Woman great is thy Faith. Be it unto thee, even as thou wilt*, said our Saviour to the one. *Mat.* 15. 28. *I have not found so great faith, no not in*

in Iſrael. Mat. 8. 10. ſaith he to the other.

4. *Chriſts* advancing our Nature, by exalting it to his *Fathers* right Hand, & his aſſuming us into a kind of *Fraternity*, and *Coheirſhip* with himſelfe, ſhould ſerve to make us the more humble, to confeſs our unworthineſſe, and to keep a geater Diſtance; not to puff us up, and make us preſume upon our Priviledges. It was the Guiſe, and Character of the *Phariſees*, to preſſe for the *higheſt Roomes. Mat.* 23. 6. Whereas *Chriſt* chargeth his own *Diſciples* to ſit down in the loweſt; withall telling them, that *whoſoever exalteth himſelfe, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted: Luk.* 14. 7, 10, 11. This effect the high Favours of *God* wrought in the *Bleſſed Virgin*, and *John* the *Baptiſt*. When the one heard from the *Angell Gabriel*, that ſhe ſhould be the Mother of the *Son of God*; She replyed, *Behold the Handmaid of the Lord.* And humbly thanked *God* in her Song, *that he had regarded the low eſtate of his Handmaiden, Luk.* 1. 38, 48. And when *Chriſt* came to the other to be Baptized, he refuſed, ſaying, *I have need to*

be baptized of Thee, and comeſt Thou to me? Mat. 3. 14. Yea he counted himſelf unworthy to *ſtoop down, and unlooſe his ſhoe-latchet*, Mark. 1. 17. How much fitter then were it for us, who come ſo farre ſhort of theſe two eminent Patterns; either, with the Prodigall in the Goſpell, to come unto our heavenly Father with the like humble Confeſſion, *I have ſinned againſt Heaven, and againſt thee, and am no more worthy to be called thy Son.* Luk. 15. 18, 19, 21. Or with the penitent *Publican*, to ſtand at a *Diſtance*, caſt down our *Eyes*, and knock our *Breaſts*, and ſay, *Lord be merciſull to me a ſinner?* Luk. 18. 13, 14. So ſhall we be juſtifyed, with the one, and be acknowledged for Children, with the other.

5. The *Non-conformiſts* refuſe not to *kneel* in Prayer, wherein yet they profeſſe to ſpeake with an humble confidence, & familiarity unto God, as to a Father; and that by the *Spirit of Adoption*. Rom. 8. 15. Gal. 4. 6. why is not the ſame Geſture as ſuitable at the receiving of the *Communion*, notwithſtanding they there put on the perſons of Children, and Coheirs? Or why can they not bend their knees, as well as bare their Heads, when

when they receive it? They uſe not to ſit bare when invited to the *Table* of their *Superiours*. Why uſe they this Reverence, when invited to their Elder *Brother*, and *Coheire?* This evidently ſhews, they make a difference between their Carriage at a common, and this holy *Table*. Let them then but conforme their knees unto their Heads, by a proportionable Reverence, and the matter is at an end. As for croſſing the Aſſurance of our Coheirſhip, ſure the contrary experience of thoſe many, who receive it kneeling, is a ſufficient Argument, that the Aſſurance of our Privileges, and intereſt in *Chriſt*, may very well conſiſt with this lowly poſture; and is ſo farre from being croſſed, that it is furthered thereby. There is no Duty exempted from *Humility*, which is ſo neceſſary to ballance all our Actions.

6. But ſuppoſe that which the objection would have; That the *Lords Supper* celebrated here in the *Church Militant* repreſents the *Supper of the Lambe* in the *Church Triumphant*. *Rev.* 19. 9. and that we are therein to act the perſons of Coheirs; yet it followes not

not from thence, that we ſhould ſit thereat, as companions, and Familiars of *Chriſt*; ſeeing the triumphant *Saints* themſelves, who are admitted into that Fellowſhip, and are *Chriſts* Gueſts at that *Supper*, are repreſented to us by S. *John* in a quite contrary poſture. And therefore, if we will do the will of *God* on *Earth*, as it is done by theſe *Saints* in *Heaven*, we muſt imitate them in this alſo, by uſing the like *Geſture*. For Saint *John* tels us, that *the* 24. *Elders* (who repreſent the chief Heads, or Paſtours of the Church) *fall down before him that ſate on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne*. *Revel.* 4. 10. nor only ſo, but before the *Lamb* alſo, who appeared before the Throne, as he had been ſlaine; as he is alſo repreſented, when we worſhip him in the *Euchariſt*, *Revel.* 5. 6, 8, 14. The *People* joyne with their *Paſtours* in the ſame humble *Geſture*, and have the *Angels* for their fellow-worſhippers. *cap.* 7. 9, 11. who are ſaid to be fed by the *Lamb*, and to be led unto living fountaines of water, having lately come out of great Tribulation, and waſhed their Robes white in the

the blood of the *Lambe*, *v.* 14. Now, in the *Sacrament*, we are not only fed by this *Lambe*, but feed upon him; we have our ſpirituall thirſt allayed by this fountaine of life, being thereby made to drink into one *Spirit*. 1 *Cor.* 12. 13. Therein alſo we are cleanſed by the *Blood* of *Chriſt*, the *Bloud of the new Teſtament, which is ſhed for many, for the remiſſion of Sins*, *Mat.* 26. 27, 28. The ſame *Geſture* is aſcribed unto the 24. *Elders* and to the 4. *Beaſts*, when *God* had judged the great *Whore*, and avenged the Blood of his *Saints*. *Revel.* 19. 4, 7, 9. Is not the practiſe of theſe *heavenly Inhabitants* a good warrant and Patterne to the *Saints on Earth*, to uſe the like proſtration in the worſhip of *God*? eſpecially, at the *Euchariſt*, wherein we offer up the ſame ſacrifice of Praiſe, for the favours beſtowed on us through the merits of the *Lambe* ſlaine, and the judging of our Spirituall Enemies, who were conquered, and condemned, when he ſufferd on the Croſſe? But if any ſhall reply, that S. *John*, in theſe viſions, deſcribeth the *Church-Militant* under the name of the *Church-Triumphant*; I anſwer, that though ſeverall Circumſtances of the Text ſeem

to demonstrate the contrary, yet the Argument will not loose its force upon this supposall, but rather get strength thereby. For from hence it will necessarily follow, that Prostration, or bodily Adoration at the *Supper* of the *Lamb*, viz. at the *Sacrament of the Lords Supper*, was the Gesture used by the *Christian Church* in S. *Johns* time; otherwise these visions of his had presented us with an improper, and untrue Representation thereof, which we cannot reasonably imagine. So then the use of an Adorative Gesture at the *Sacrament*, so ancient, as the *Apostles* Dayes, will serve to justify our kneeling, if we had no other Argument.

Ob. 7. *Kneeling* at the *Lords Table* is contrary to the law of nature, and decency, and to a *Table* of Repast. It is a *private* worship, during the *publick*. Besides, the *Elements* which *Christ* consecrated, and made choise of for the outward signes in the *Lords Supper*, are meane, and ordinary, and therefore he cannot in any reason be thought to have intended any such Adoration, or Reverence to be used at the partaking of them. Lastly, the *Eucharist* is a Feast of *Joy*, and *Thanks*-

Thanksgiving, and therefore a Geſture of *Humiliation*, ſuch as *kneeling* is, is improper.

Anſ. This is a complication of petty cavils, which ſcarce deſerve an anſwer, but that I am unwilling to paſſe by any Objection which I have met with, leaſt it ſhould prove a ſcandall to ſome weaker *Chriſtian*, in caſe it lie unremoved. I anſwer then,

1. It hath been, I hope, ſufficiently proved, that kneeling is moſt ſutable to the Duty performed at the *Lords Table*, and therefore agreeable to the Law of *God*, who enjoynes that Duty. They are but ill judges of Decency, who ſo far forget Themſelves, and their Duty, as to approach unto *Gods Table* (where he is ſo eminently preſent, and proffers ſuch high, undeſerved Favours to his unworthy Servants) with the ſame Boldneſſe, as to their own, or that of their Equals. The *Church* of *Chriſt*, in all Ages, hath thought it undecent to receive the *Sacrament* with any other Geſture, than that which they uſed at their publick Prayers, at which ſitting was never uſed. Now *Chriſtian* modeſty, and humility ſhould prevaile with us ſo far, as not to cenſure, and condemne ſo

ſo generall a Practiſe, but ſubmit our judgement to that of the *Church*. But the great Stumbling-block of the *Non-conformiſts*, in this Particular, is this, that they look upon the *Euchariſt*, as a common Feaſt amongſt *Equals*, not as a Dole to poore *Beggars*: upon *Chriſt*, as their *Brother*, not as their *Lord*: upon themſelves, as *Gueſts*, not as *Suppliants*; and forget the *Altar* of Worſhip, whilſt they are too intent upon the *Table* of Repaſt.

2. Why may not a *private* worſhip, be uſed during the *Publick*? ſome *kneeling*, whilſt others *ſtand*, or *ſit*? If the contrary hold good, no man may kneel, when he firſt comes into the Church, whilſt others perhaps are ſitting at the Hearing of the Leſſons. No Preacher may kneel, when he enters the Pulpit, whilſt the People in the meane time are buſied in ſinging of the Pſalme. Yea, *Hannah* ſhall be condemned for praying at the *Tabernacle*, the Place of publick worſhip, when ſhe privately importuned *God* to look on her Affliction, and give her a Son. It appeares by King *Solomons* Prayer at the *Dedication* of the *Temple*, that the

the *Iſraelites* put up their private occaſionall-petitions in the houſe of Prayer. 1 *King.* 8. 38, 39. 41, 43. S. *Pauls* practiſe ſhews the ſame. *Act.* 22,17. When the *Prieſt* offered up the Sacrifices (which were of ſeverall ſorts) the ſeverall Parties which brought them, offered up withall their particular Devotions, whether Confeſſion, Prayer, or Praiſe, according to the nature of the Sacrifice, and the condition of the Supplicant. When *Zacharias* offered Incenſe in the *Temple*, the *People* were praying without; and, for ought the Text tels us, every one ſingly by himſelf, during the time of the publick Service, which was performed in the name, and behalfe of the whole. This alſo condemnes the practiſe of all thoſe who ſtand at the receiving of the Communion (as many of the *Nonconformiſts* did, and many whole Churches now do, whom they will be loth to condemne) whilſt the maine of the Congregation, who yet keep their Seats, or are newly returned to them, are imployed in meditation, reading, or ſinging of Pſalmes. The like is done in greater Congregations, where they ſit one Company after another.

So

So that what ever Gesture is used, there must be place left for private Devotions.

3. As for the meaness of the *Elements*, which is pretended in prejudice of kneeling at the Receipt of them, it is an Argument which savours of too much folly, and profaneness. For if we consider the *Elements* in themselves; they are the Best, the most necessary, and the most excellent of Foods; *Bread*, the staffe of life, and strengthner of mans Heart; *Wine*, the chief Refresher, and Reviver of the Spirits. But if we look on them in their use, and Designation, (as they are to be looked on in the *Sacrament*) they are called by our *Saviour* himselfe (who best knew what they were) his own *Body*, and *Blood*, that is, sacred, and efficacious Instruments of conveying his *Body*, and *Blood* unto us, with all the vertues, & merits of his *Death*, & *Passion*. And, whoever call, or esteem such as these, mean and vile, are most unworthy *Blasphemers*, who as little deserve to receive benefit from *Christ*, as they regard his Ordinances.

4. *Joy*, & *Thanksgiving* very well sute with *Humility*, and a lowly Gesture. What prudent, or sober Person can judge it unfit to abase

abaſe himſelfe, when he receives an high favour from a perſon of honour? or to bend his knees, when he is dignifyed by his *Prince?* If we conſider, as we ought, either *Gods Majeſty*, or our own meanneſs, the more we are honoured by him, the more we ſhall humble our ſelves; confeſſing with *Jacob*, that *we are leſſe, than the leaſt of Gods Mercies*; with *Abraham*, that we are *Duſt, and Aſhes*; and with the *Centurion* in the *Goſpell*, that we *are not worthy to receive Chriſt under our Roof.* No ſooner had the *Pſalmiſt* told us, that *God* had ſet his Sonne *Chriſt* upon his holy Hill of *Sion*, but he preſently admoniſheth all of their Duty, viz. *To ſerve the Lord with Feare, and rejoyce with Trembling. Pſalm.* 2. 11. And leaſt any ſhould preſume to plead a Priviledge of Exemption, hè calls upon the Greateſt to performe this Service, *Be wiſe now therefore, O ye Kings; be inſtructed, ye Judges of the Earth. v.* 10. If thoſe of the higheſt Rank muſt allay their Joy with feare, and Trembling, methinks, none of us ſhould think our ſelves ſo over-wiſe, great, or holy, as to neglect this inſtruction of the *royall Pſalmiſt*; but to expreſſe our Humility

at

at so solemne a Service, as that of the *Eucharist*; and abate somewhat of the swelling conceit of Coheirs, by remembring that we are *Children* of this everlasting *Father*, as the Prophet *Esay* stiles our *Saviour*, *Isa.* 9.6. and 8. 18. with *Heb.* 2. 13. and *Subjects* of this universall *Monarch*, whom God hath enthroned upon his holy Hill, and put all Creatures under his Foot, that so they might honour, and obey him, and be absolutely subject to his Disposall.

FINIS.

ASHWELL'S { *PRIMITIVE GESTURE* At The COMMUNION.